

Islam

Islam (/ˈɪslɑːm/^[a] Arabic: الإسلام, romanized: *al-ʿIslām*, [ɪsˈlɑːm] (listen (help·info))) is an Abrahamic monotheistic religion centered on the Quran as its central text, which is considered by followers, known as Muslims,^[1] to be the verbatim word of God.^{[2][3]} It is the world's second-largest religion with more than two billion followers or 24.9% of the world's population.^{[4][5]} Islam teaches that God is merciful, all-powerful and unique,^[6] and has guided humanity through prophets, revealed scriptures and natural signs, with the Quran as the final, universal revelation and Muhammad as the seal of the prophets,^{[3][7]} while the teachings and practices of Muhammad documented in traditional accounts provide a secondary constitutional model for Muslims to follow.^[8]

Muslims believe that Islam is the complete and universal version of a primordial faith that was revealed many times before through prophets such as Adam, Abraham, Moses, and Jesus.^[9] Muslims consider the Quran, in Arabic, to be the unaltered and final revelation of God.^[10] Like other Abrahamic religions, Islam also teaches a final judgment with the righteous rewarded in paradise and the unrighteous punished in hell.^[11] Religious concepts and practices include the Five Pillars of Islam, which are obligatory acts of worship, as well as following Islamic law (*sharia*), which touches on virtually every aspect of life and society, from banking and welfare to women and the environment.^{[12][13]} The cities of Mecca, Medina and Jerusalem are home to the three holiest sites in Islam.^[14]

From a historical point of view, Islam originated in early 7th century CE in the Arabian Peninsula, in Mecca.^[15] and by the 8th century, the Umayyad Caliphate extended from the Iberian Peninsula in the west to the Indus River in the east. The Islamic Golden Age refers to the period traditionally dated from the 8th century to the 13th century, during the Abbasid Caliphate, when much of the historically Muslim world was experiencing a scientific, economic, and cultural flourishing.^{[16][17][18]} The expansion of the Muslim world involved various states and caliphates such as the Ottoman Empire, trade, and conversion to Islam by missionary activities (*dawah*).^[19]

Most Muslims are of one of two denominations: Sunni (85–90%)^[20] or Shia (10–15%),^{[21][22][23]} and make up a majority of the population in 49 countries.^{[24][25]} Sunni and Shia differences arose from disagreement over the succession to Muhammad and acquired broader political significance, as well as theological and juridical dimensions.^[26] About 12% of Muslims live in Indonesia, the most populous Muslim-majority country;^[27] 31% live in South Asia,^[28] 20% in the Middle East–North Africa and 15% in sub-Saharan Africa.^[29] Sizable Muslim communities can also be found in the Americas, China, and Europe.^{[30][31]} Islam is the fastest-growing major religion in the world.^{[32][33]}

Contents

Etymology

Articles of faith

God

Angels

Books

Prophets

Resurrection and judgment

Divine predestination

Acts of worship

Testimony

Prayer

Charity

Fasting

Pilgrimage

Quranic recitation and memorization

Supplication and remembrance

History

Muhammad (610–632)

Caliphate and civil strife (632–750)

Classical era (750–1258)

Pre-Modern era (1258–18th century)

Modern era (18th – 20th centuries)

Contemporary era (20th century–present)

Demographics

Schools and branches

Sunni

Shia

Ibadi

Other denominations

Non-denominational Muslims

Mysticism

Law and jurisprudence

Schools of jurisprudence

Society

Religious personages

Governance

Daily and family life

Arts and culture

Derived religions

Criticism

See also

Notes

References

Citations of Qur'an and hadith

Citations

Books and journals

Encyclopedias and Dictionaries

Further reading

Etymology

In Arabic, Islam (Arabic: إسلام *islām*, 'submission [to God]') is the verbal noun originating from the verb سلم (*salama*), from triliteral root س-ل-م (S-L-M), which forms a large class of words mostly relating to concepts of wholeness, submission, sincerity, safeness, and peace.^[34] Islam is the verbal noun of Form IV of the root and means "submission" or "total surrender". In a religious context, it means "total surrender to the will of God".^{[35][36]} A *Muslim* (Arabic: مُسْلِم), the word for a follower of Islam, is the active participle of the same verb form, and means "submitter (to God)" or "one who surrenders (to God)". The word "Islam" ("submission") sometimes has distinct connotations in its various occurrences in the Quran. Some verses stress the quality of Islam as an internal spiritual state: "Whoever God wills to guide, He opens their heart to Islam."^{[i][36]}



The Kaaba in Mecca is the direction of prayer and destination of pilgrimage

Others describe Islam as an action of returning to God—more than just a verbal affirmation of faith.^[ii] In the Hadith of Gabriel, Islam is presented as one part of a triad that also includes *imān* (faith), and *ihsān* (excellence).^{[37][38]}

The word "*silm*" (Arabic: سِلْم) in Arabic means both peace and also the religion of Islam.^[39] A common linguistic phrase demonstrating its usage is "he entered into *as-silm*" (Arabic: دَخَلَ فِي السَّلَام) which means "he entered into Islam," with a connotation of finding peace by submitting one's will to the Will of God.^[39] The word "Islam" can be used in a linguistic sense of submission or in a technical sense of the religion of Islam, which also is called *as-silm* which means peace.^[39]

Islam itself was historically called *Mohammedanism* in the English-speaking world. This term has fallen out of use and is sometimes said to be offensive, as it suggests that a human being, rather than God, is central to Muslims' religion, parallel to Buddha in Buddhism.^[40] Some authors, however, continue to use the term *Mohammedanism* as a technical term for the religious system as opposed to the theological concept of Islam that exists within that system.

Articles of faith

The Islamic creed (*aqidah*) requires belief in six articles: God, angels, books, prophets, the Day of Resurrection and in the divine decree.

God

The central concept of Islam is *tawhīd* (Arabic: تَوْحِيد), the oneness of God. Usually thought of as a *precise monotheism*, but also panentheistic in Islamic mystical teachings.^[41] God is seen as incomparable and without partners such as in the Christian Trinity,^[42] and associating partners to God or attributing God's attributes to others is seen as idolatory, called *shirk*. God is seen as transcendent of creation and so is beyond comprehension. Thus, therefore Muslims are not iconodules and do not attribute forms to God. God is instead described and referred to by several names or attributes, the most common being *Ar-Rahmān* (الرَّحْمَان) meaning "The Entirely Merciful," and *Ar-Rahīm* (الرَّحِيم) meaning "The Especially Merciful" which are invoked at the beginning of most chapters of the Quran.^{[43][44]}

Islam teaches that the creation of everything in the universe was brought into being by God's command as expressed by the wording, "Be, and it is,"^{[iii][45]} and that the purpose of existence is to worship God.^{[iv][46][47]} He is viewed as a personal god^{[v][45]} and there are no intermediaries, such as clergy, to contact God. Consciousness and awareness of God is referred to as Taqwa. *Allāh* is a term with no plural or

gender being ascribed to it and is also used by Muslims and Arabic-speaking Christians and Jews in reference to God, whereas 'ilāh (Arabic: إله) is a term used for a deity or a god in general.^[48] Other non-Arab Muslims might use different names as much as Allah, for instance "Tanrı" in Turkish or "Khodā" in Persian.

Angels

Angels (Arabic: ملك *malak*) are beings described in the Quran^[49] and hadith.^[50] They are described as created to worship God and also to serve other specific duties such as communicating revelations from God, recording every person's actions, and taking a person's soul at the time of death. They are described as being created variously from 'light' (*nūr*)^[51] or 'fire' (*nār*)^[52] Islamic angels are often represented in anthropomorphic forms combined with supernatural images, such as wings, being of great size or wearing heavenly articles.^{[53][vi][54]} Common characteristics for angels are their missing needs for bodily desires, such as eating and drinking.^[55] Some of them, such as Gabriel and Michael, are mentioned by name in the Quran. Angels play a significant role in the literature about the Mi'raj, where Muhammad encounters several angels during his journey through the heavens.^[50] Further angels have often been featured in Islamic eschatology, theology and philosophy.^[56]

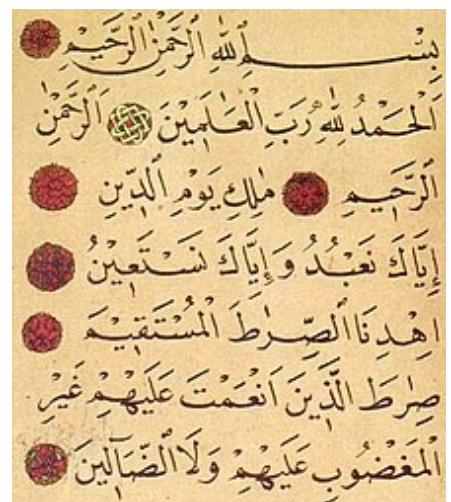


Muhammad receiving his first revelation from the angel Gabriel. From the manuscript *Jami' al-Tawarikh* by Rashid-al-Din Hamadani, 1307.

Books

The Islamic holy books are the records that Muslims believe various prophets received from God through revelations, called wahy. Muslims believe that parts of the previously revealed scriptures, such as the Tawrat (Torah) and the Injil (Gospel), had become distorted—either in interpretation, in text, or both,^[57] while the Quran (lit. "Recitation")^{[58][59]} is viewed as the final, verbatim and unaltered word of God.

Muslims believe that the verses of the Quran were revealed to Muhammad by God, through the archangel Gabriel (*Jibrīl*), on multiple occasions between 610 CE and 632, the year Muhammad died.^[60] While Muhammad was alive, these revelations were written down by his companions, although the prime method of transmission was orally through memorization.^[61] The Quran is divided into 114 chapters (suras) which combined contain 6,236 verses (*āyāt*). The chronologically earlier chapters, revealed at Mecca, are concerned primarily with spiritual topics while the later Medinan chapters discuss more social and legal issues relevant to the Muslim community.^{[45][58]} Muslim jurists consult the *hadith* ('accounts'), or the written record of Prophet Muhammad's life, to both supplement the Quran and assist with its interpretation. The science of Quranic commentary and exegesis is known as *tafsir*.^{[62][63]} The set of rules governing proper elocution of recitation is called tajwid. In addition to its religious significance, it is widely regarded as the finest work in Arabic literature,^{[64][65]} and has influenced art and the Arabic language.^[66]



The first chapter of the Quran, Al-Fatiha (*The Opening*), is seven verses

Prophets

Prophets (Arabic: أنبياء, *anbiyāʾ*) are believed to have been chosen by God to receive and preach a divine message. Additionally, a prophet delivering a new book to a nation is called a *rasul* (Arabic: رسول, *rasūl*), meaning "messenger".^[67] Muslims believe prophets are human and not divine. All of the prophets are said to have preached the same basic message of Islam – submission to the will of God – to various nations in the past and that this accounts for many similarities among religions. The Quran recounts the names of numerous figures considered prophets in Islam, including Adam, Noah, Abraham, Moses and Jesus, among others.^[45]



A Persian miniature depicts Muhammad leading Abraham, Moses, Jesus and other prophets in prayer.

Muslims believe that God sent Muhammad as the final prophet ("Seal of the prophets") to convey the completed message of Islam.

In Islam, the "normative" example of Muhammad's life is called the *sunnah* (literally "trodden path"). Muslims are encouraged to emulate Muhammad's moral behaviors in their daily lives, and the Sunnah is seen as crucial to guiding interpretation of the Quran.^[68] This example is preserved in traditions known as *hadith*, which are accounts of his words, actions, and personal characteristics. *Hadith Qudsi* is a sub-category of *hadith*, regarded as God's verbatim words quoted by Muhammad that are not part of the Quran. A *hadith* involves two elements: a chain of narrators, called *sanad*, and the actual wording, called *matn*. There are various methodologies to classify the authenticity of *hadiths*, with the commonly used grading being: "authentic" or "correct" (صحيح, *ṣaḥīḥ*); "good", *hasan* (حسن, *ḥasan*); or "weak" (ضعيف, *ḍaʿīf*), among others. The *Kutub al-Sittah* are a collection of six books, regarded as the most authentic reports in *Sunnism*. Among them is *Sahih al-Bukhari*, often considered by Sunnis to be one of the most authentic sources after the Quran.^{[69][70]} Another famous source of *hadiths* is known as *The Four Books*, which Shias consider as the most authentic *hadith* reference.^{[71][72][73]}

Resurrection and judgment

Belief in the "Day of Resurrection" or *Yawm al-Qiyāmah* (Arabic: يوم القيامة), is also crucial for Muslims. It is believed that the time of *Qiyāmah* is preordained by God but unknown to man. The Quran and the *hadith*, as well as in the commentaries of *scholars*, describe the trials and *tribulations* preceding and during the *Qiyāmah*. The Quran emphasizes *bodily resurrection*, a break from the pre-Islamic Arabian understanding of death.^[74]

On *Yawm al-Qiyāmah* (Arabic: يوم القيامة), Muslims believe all humankind will be judged by their good and bad deeds and consigned to *Jannah* (paradise) or *Jahannam* (hell). The Quran in *Surat al-Zalzalah* describes this as: "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it." The Quran lists several sins that can condemn a person to hell, such as *disbelief* in God (كفر, *kufr*), and dishonesty. However, the Quran makes it clear that God will forgive the sins of those who repent if he wishes. Good deeds, like charity, prayer, and compassion towards animals,^{[75][76]} will be rewarded with entry to heaven. Muslims view heaven as a place of joy and blessings, with Quranic references describing its features. Mystical traditions in Islam place these heavenly delights in the context of an ecstatic awareness of God.^[77] *Yawm al-Qiyāmah* is also identified in the Quran as *Yawm ad-Dīn* (Arabic: يوم الدين "Day of Religion");^[vii] *as-Sāʿah* (Arabic: الساعة "the Last Hour");^[viii] and *al-Qāriʿah* (Arabic: القارعة "The Clatterer");^[ix]

Divine predestination

The concept of divine decree and destiny in Islam (Arabic: القضاء والقدر, *al-qadā' wa l-qadar*) means that every matter, good or bad, is believed to have been decreed by God. *Al-qadar*, meaning "power", derives from a root that means "to measure" or "calculating".^{[78][79]} Muslims often express this belief in divine destiny with the phrase "Insha-Allah" meaning "if God wills" when speaking on future events.^{[80][81]} In addition to loss, gain is also seen as a test of believers – whether they would still recognize that the gain originates only from God.^[82]

Acts of worship

There are five obligatory acts of worship – the Shahada, the five daily prayers, the Zakat alms-giving, fasting during Ramadan and the Hajj pilgrimage – collectively known as "The Pillars of Islam" (*Arkān al-Islām*).^[83] Apart from these, Muslims also perform other supplemental religious acts.

Testimony

The *shahadah*,^[84] is an oath declaring belief in Islam. The expanded statement is "'ašhadu 'al-lā 'ilāha 'illā-llāhu wa 'ašhadu 'anna muḥammadan rasūlu-llāh" (أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله), or, "I testify that there is no deity except God and I testify that Muhammad is the messenger of God."^[85] Islam is sometimes argued to have a very simple creed with the shahada being the premise for the rest of the religion. Non-Muslims wishing to convert to Islam are required to recite the shahada in front of witnesses.^{[86][87][88]}



Silver coin of the Mughal Emperor Akbar, inscribed with the *Shahadah*

Prayer

Prayer in Islam, called as-salah or aṣ-ṣalāt (Arabic: الصلاة), is seen as a personal communication with God and consists of repeating units called rakat that include bowing and prostrating to God. Performing prayers five times a day is compulsory. The prayers are recited in the Arabic language and consist of verses from the Quran.^[89] The prayers are done in direction of the Ka'bah. Salat requires ritual purity, which involves wudu (ritual wash) or occasionally, such as for new converts, ghusl (full body ritual wash). The means used to signal the prayer time is a vocal call called the adhan.



Muslim men prostrating in prayer, at the Umayyad Mosque, Damascus.

A mosque is a place of worship for Muslims, who often refer to it by its Arabic name masjid. Although the primary purpose of the mosque is to serve as a place of prayer, it is also important to the Muslim community as a place to meet and study with the Masjid an-Nabawi ("Prophetic Mosque") in Medina, Saudi Arabia, having also served as a shelter for the poor.^[90] Minarets are towers used to chant the adhan.^[91]

Charity

Zakāt (Arabic: زكاة, *zakāh*) is a means of welfare in a Muslim society, characterized by the giving of a fixed portion (2.5% annually)^[92] of accumulated wealth by those who can afford it to help the poor or needy, such as for freeing captives, those in debt, or for (stranded) travellers, and for those employed to collect

zakat.^{[x][93]} It is considered a religious obligation that the well-off owe to the needy because their wealth is seen as a "trust from God's bounty" and is seen as a "purification" of one's excess wealth. Conservative estimates of annual zakat are that it amounts to 15 times global humanitarian aid contributions.^[94] *Sadaqah*, as opposed to Zakat, is a much encouraged supererogatory charity.^{[95][96]} A waqf is a perpetual charitable trust, which financed hospitals and schools in Muslim societies.^{[97][98]}

Fasting

During the month of Ramadan, it is obligatory for Muslims to fast. The Ramadan fast (Arabic: صوم, *Ṣawm*) precludes food and drink, as well as other forms of consumption, such as smoking, and is performed from dawn to sunset. The fast is to encourage a feeling of nearness to God by restraining oneself for God's sake from what is otherwise permissible and to think of the needy. Certain groups are exempt, including pregnant women.^[99] In addition, there are other days when fasting is supererogatory.



A fast-breaking feast, known as *Iftar*, is served traditionally with dates

Pilgrimage

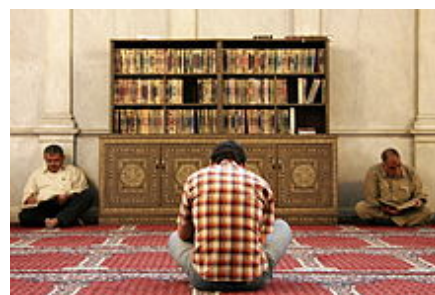
The obligatory Islamic pilgrimage, called the "*ḥajj*" (Arabic: حج), is to be done at least once a lifetime by every Muslim with the means to do so during the Islamic month of Dhu al-Hijjah. Rituals of the Hajj mostly imitate the story of the family of Abraham. Pilgrims spend a day and a night on the plains of Mina, then a day praying and worshipping in the plain of Mount Arafat, then spending a night on the plain of Muzdalifah; then moving to Jamarat, symbolically stoning the Devil,^[100] then going to the city of Mecca and walking seven times around the Kaaba, which Muslims believe Abraham built as a place of worship, then walking seven times between Mount Safa and Mount Marwah recounting the steps of Abraham's wife, Hagar, while she was looking for water for her baby Ishmael in the desert before Mecca developed into a settlement.^[101] All Muslim men should wear only two simple white unstitched pieces of cloth called ihram, intended to bring continuity through generations and uniformity among pilgrims despite class or origin.^{[102][103]} Another form of pilgrimage, *umrah*, is supererogatory and can be undertaken at any time of the year. Medina is also a site of Islamic pilgrimage and Jerusalem, the city of many Islamic prophets, contains the Al-Aqsa Mosque, which used to be the direction of prayer before Mecca.



Pilgrims at the Great Mosque of Mecca during the Hajj season

Quranic recitation and memorization

Muslims recite and memorize the whole or parts of the Quran as acts of virtue. Reciting the Quran with elocution (*tajwid*) has been described as an excellent act of worship.^[104] Pious Muslims recite the whole Quran during the month of Ramadan.^[105] In Muslim societies, any social program generally begins with the recitation of the Quran.^[105] One who has memorized the whole Quran is called a hafiz ("memorizer") who, it is said, will be able to intercede for ten people on the Last Judgment Day.^[104] Apart from this, almost every Muslim memorizes some portion of the Quran because they need to recite it during their prayers.



Muslim men reading the Quran

Supplication and remembrance

Supplication to God, called in Arabic *ad-du‘ā* (Arabic: الدعاء IPA: [duˈʕæːʔ]) has its own etiquette such as raising hands as if begging or invoking with an extended index finger.

Remembrance of God (Arabic: ذكر, *Dhikr*) refers to phrases repeated referencing God. Commonly, this includes Tahmid, declaring praise be due to God (Arabic: الحمد لله, *al-Hamdu lillāh*) during prayer or when feeling thankful, Tasbih, declaring glory to God during prayer or when in awe of something and saying 'in the name of God' (Arabic: بسملة, *basmalah*) before starting an act such as eating.



Portrait of the
Mughal Emperor
Akbar
supplicating to
God.

History



A panoramic view of Al-Masjid al-Nabawi (the Mosque of the Prophet) in Medina, Hejaz region, today's Saudi Arabia, the second most sacred Mosque in Islam

Muhammad (610–632)

Born in Mecca in 571, Muhammad was orphaned early in life. New trade routes rapidly transformed Meccan society from a semi-bedouin society to a commercial urban society, leaving out weaker segments of society without protection. He acquired the nickname "trustworthy" (Arabic: الأمين),^[106] and was sought after as a bank to safeguard valuables and an impartial arbitrator. Affected by the ills of society and after becoming financially secure through marrying his employer, the businesswoman Khadija, he began retreating to a cave to contemplate. During the last 22 years of his life, beginning at age 40 in 610 CE, Muhammad reported receiving revelations from God, conveyed to him through the archangel Gabriel,^{[107][108]} thus becoming the seal of the prophets sent to the mankind according to Islamic tradition.^{[109][107]}

During this time, while in Mecca, Muhammad preached first in secret and then in public, imploring them to abandon polytheism and worship one God. Many early converts to Islam were women, the poor, foreigners, and slaves like the first muezzin Bilal ibn Rabah al-Habashi. The Meccan elite profited from the pilgrimages to the idols of the Kaaba and felt Muhammad was destabilizing their social order by preaching about one God and that in the process he gave ideas to the poor and slaves.^{[110][111]} Muhammad, who was accused of being a poet, a madman or possessed, presented the challenge of the Quran to imitate the like of the Quran in order to disprove him. The Meccan authorities persecuted Muhammad and his followers, including a boycott and banishment of Muhammad and his clan to starve them into withdrawing their protection of him. This resulted in the Migration to Abyssinia of some Muslims (to the Aksumite Empire).

After 12 years of the persecution of Muslims by the Meccans, Muhammad and his companions performed the Hijra ("emigration") in AD 622 to the city of Yathrib (current-day Medina). There, with the Medinan converts (the Ansar) and the Meccan migrants (the Muhajirun), Muhammad in Medina established his political and religious authority. The Constitution of Medina was signed,^[b] by all the tribes of Medina

agreeing to defend Medina from external threats and establishing among the Muslim, Jewish, Christian, and pagan communities religious freedoms and freedom to use their own laws, security of women and the role of Medina as a sacred place barred of weapons and violence.^[117] Within a few years, two battles took place against the Meccan forces: first, the Battle of Badr in 624—a Muslim victory—and then a year later, when the Meccans returned to Medina, the Battle of Uhud, which ended inconclusively. The Arab tribes in the rest of Arabia then formed a confederation, and during the Battle of the Trench (March–April 627) besieged Medina, intent on finishing off Islam. In 628, the Treaty of Hudaibiyyah was signed between Mecca and the Muslims and was broken by Mecca two years later. After signing the Treaty of Hudaibiyyah, many more people converted to Islam. At the same time, Meccan trade routes were cut off as Muhammad brought surrounding desert tribes under his control.^[118] By 629 Muhammad was victorious in the nearly bloodless conquest of Mecca, and by the time of his death in 632 (at age 62) he had united the tribes of Arabia into a single religious polity.^[119]

The earliest three generations of Muslims are known as the Salaf, with the companions of Muhammad being known as the Sahaba. Many of them, such as the largest narrator of hadith Abu Hureyrah, recorded and compiled what would constitute the sunnah.

Caliphate and civil strife (632–750)

Following Muhammad's death in 632, Muslims disagreed over who would succeed him as leader. The first successors – Abu Bakr, Umar, Uthman ibn al-Affan, Ali ibn Abi Talib and sometimes Hasan ibn Ali^[120] – are known in Sunni Islam as *al-khulafā' ar-rāshidūn* ("Rightly Guided Caliphs").^[121] Some tribes left Islam and rebelled under leaders who declared themselves new prophets but were crushed by Abu Bakr in the Ridda wars.^[122] Under Umar, the caliphate expanded rapidly as Muslims scored major victories over the Persian and Byzantine empires.^[123] Local populations of Jews and indigenous Christians, persecuted as religious minorities and heretics and taxed heavily, often helped Muslims take over their lands from the Byzantines and Persians, resulting in exceptionally speedy conquests.^[124] Uthman was elected in 644. Ali reluctantly accepted being elected the next Caliph after Uthman, whose assassination by rebels in 656 led to the First Civil War. Muhammad's widow, Aisha raised an army against Ali asking to avenge the death of Uthman but was defeated at the Battle of the Camel. Ali attempted to remove the governor of Syria, Mu'awiya, who was seen as corrupt. Mu'awiya then declared war on Ali after accusing Ali of being behind Uthman's death. Ali defeated him in the Battle of Siffin and then decided to arbitrate with him, which angered the Kharijites, an extremist sect who felt Mu'awiya should be fought. They felt that by not fighting a sinner, Ali became a sinner as well and they rebelled against him and were defeated in the Battle of Nahrawan but a Kharijite assassin later killed Ali and Ali's son Hasan ibn Ali was elected Caliph. To avoid further fighting, Hasan signed a peace treaty abdicating to Mu'awiyah in return for him not appointing a successor.^[125] Mu'awiyah began the Umayyad dynasty with the appointment of his son Yazid I and this sparked the Second Civil War. During the Battle of Karbala, Husayn ibn Ali and other descendants of Muhammad were massacred by Yazid; the event has been annually commemorated by Shia ever since. Sunnis, led by Ibn al-Zubayr, who were opposed to the caliphate turning into a dynasty were defeated in the Siege of Mecca. These disputes over leadership would give rise to the Sunni-Shia schism,^[126] with the Shia



Rashidun and Umayyad expansion



Dome of the Rock built by caliph Abd al-Malik ibn Marwan; completed at the end of the Second Fitna

believing leadership belonging to Ali and the family of Muhammad called the ahl al-bayt^[127] while the Kharijites disagreed with Uthman and Ali and quietist forms led to the emergence of the third largest denomination in Islam, Ibadiyya.

Abu Bakr's leadership oversaw the beginning of the compilation of the Qur'an. The Caliph Umar ibn Abd al-Aziz set up the influential committee, The Seven Fuqaha of Medina,^{[128][129]} headed by Qasim ibn Muhammad ibn Abi Bakr.^[130] Malik ibn Anas wrote one of the earliest books on Islamic jurisprudence, the Muwatta,^[131] as a consensus of the opinion of those jurists.^{[132][133][134]} The Kharijites believed there is no compromised middle ground between good and evil and any Muslim committing a grave sin becomes an unbeliever, with the term also used to refer to later groups such as Isis.^[135] Conversely, an early sect, the Murji'ah taught that people's righteousness could be judged by God alone and that wrongdoers might be considered misguided but not denounced as unbelievers^[136] and this attitude came to prevail into the mainstream.^[137]

The Umayyad dynasty conquered the Maghreb, the Iberian Peninsula, Narbonnese Gaul and Sindh.^[138] The Umayyads struggled with a lack of legitimacy and relied on a heavily patronized military.^[139] Since the jizya tax was a tax paid by non-Muslims which exempted them from military service, the Umayyads denied recognizing the conversion of non-Arabs as it reduced revenue.^[137] While the Rashidun Caliphate emphasized austerity, with Umar even requiring an inventory of each official's possessions,^[140] Umayyad luxury bred dissatisfaction among the pious.^[137] The Kharijites led the Berber Revolt leading to the first Muslim states independent of the Caliphate. In the Abbasid revolution, non-Arab converts (mawali), Arabs clans pushed aside by the Umayyad clan, and some Shi'a rallied and overthrew the Umayyads, inaugurating the more cosmopolitan Abbasid dynasty in 750.^{[141][142]}

Classical era (750–1258)

Al-Shafi'i codified a method to determine the reliability of hadith.^[143] During the early Abbasid era, scholars such as Bukhari and Muslim compiled the major Sunni hadith collections while scholars like Al-Kulayni and Ibn Babawayh compiled major Shia hadith collections. The four Sunni Madh'habs, the Hanafi, Hanbali, Maliki, and Shafi'i, were established around the teachings of Abū Ḥanīfa, Ahmad ibn Hanbal, Malik ibn Anas and al-Shafi'i. In contrast, the teachings of Ja'far al-Sadiq formed the Ja'fari jurisprudence. In the 9th century Al-Tabari completed the first commentary of the Quran, that became one of the most cited commentaries in Sunni Islam, the Tafsir al-Tabari. Some Muslims began questioning the piety of indulgence in worldly life and emphasized poverty, humility, and avoidance of sin based on renunciation of bodily desires. Ascetics such as Hasan al-Basri would inspire a movement that would evolve into Tasawwuf or Sufism.^{[144][145]}

At this time, theological problems, notably on free will, were prominently tackled, with Hasan al Basri holding that although God knows people's actions, good and evil come from abuse of free will and the devil.^{[146][c]} Greek rationalist philosophy influenced a speculative school of thought known as Mu'tazila, first originated by Wasil ibn Ata.^[148] Caliphs such as Mamun al Rashid and Al-Mu'tasim made it an official creed and unsuccessfully attempted to force their position on the majority.^[149] They carried out inquisitions with the traditionalist Ahmad ibn Hanbal notably refusing to conform to the Mutazila idea of the creation of the Quran and was tortured and kept in an unlit prison cell for nearly thirty months.^[150] However,



The eye, according to Hunain ibn Ishaq from a manuscript dated c. 1200

other schools of speculative theology – Māturīdism founded by Abu Mansur al-Maturidi and Ash'ari founded by Al-Ash'ari – were more successful in being widely adopted. Philosophers such as Al-Farabi, Avicenna and Averroes sought to harmonize Aristotle's metaphysics within Islam, similar to later scholasticism within Christianity in Europe, while others like Al-Ghazali argued against such syncretism and ultimately prevailed.^[151]

This era is sometimes called the "Islamic Golden Age".^[152] Avicenna pioneered the science of experimental medicine,^[153] and was the first physician to conduct clinical trials.^[154] His two most notable works, *The Book of Healing* and *The Canon of Medicine*, were used as standard medicinal texts in the Islamic world and later in Europe. Amongst his contributions are the discovery of the contagious nature of infectious diseases,^[153] and the introducing clinical pharmacology.^[155] In mathematics, the mathematician Muhammad ibn Musa al-Khwarizmi gave his name to the concept of the algorithm, while the term algebra is derived from *al-jabr*.^[156] Public hospitals established during this time (called Bimaristan hospitals), are considered "the first hospitals" in the modern sense of the word,^{[157][158]} and issued the first medical diplomas to license doctors.^{[159][160]} The Guinness World Records recognizes the University of Al Karaouine, founded in 859, as the world's oldest degree-granting university.^[161] The doctorate is argued to date back to the licenses to teach in Islamic law schools.^[162] Standards of experimental and quantification techniques, as well as the tradition of citation,^[163] were introduced. An important pioneer in this, Ibn al-Haytham (c. 965 – c. 1040) is regarded as the father of the modern scientific method and often referred to as the "world's first true scientist".^{[164][165][166][167]} The government paid scientists the equivalent salary of professional athletes today.^[163] It is argued that that Al-Jahiz (776–868/869) proposed a theory of natural selection.^{[168][169]} The Persian poet Ferdowsi (940–1019/1025) wrote his epic poem *Shahnameh*.

The vast Abbasid empire proved impossible to hold together.^[170] Soldiers established their own dynasties, such as the Tulunids, Samanid and Ghaznavid dynasty,^[171] and the millennialist Isma'ili Shi'a missionary movement took advantage of the situation,^[172] with the Fatimid dynasty taking control of North Africa and the Qarmatians sacking Mecca and stealing the Black Stone in their unsuccessful rebellion.^[173] In what is called the Shi'a Century, another Ismaili group, the Buyid dynasty conquered Baghdad and turned the Abbasids into a figurehead monarchy. The Alawites and the Druze, offshoots of Shi'a Islam date to this time. The Sunni Seljuk dynasty, campaigned to reassert Sunnism, notably with the construction of educational institutions known as Nezamiyeh, which are associated with Al-Ghazali and Saadi Shirazi.^[174]

Religious missions converted Volga Bulgaria to Islam. In the Indian Subcontinent, during the Delhi Sultanate, the Indian Islamic missionaries achieved their greatest success in terms of *dawah* and the number of converts to Islam.^{[175][176]} The Delhi Sultanate is known for enthroning one of the few female rulers in Islamic history, Razia Sultana.^[177] Many Muslims also went to China to trade, virtually dominating the import and export industry of the Song dynasty.^[178]

Pre-Modern era (1258–18th century)

Through Muslim trade networks and the activity of Sufi orders, Islam spread into new areas.^{[36][179]} Under the Ottoman Empire, Islam spread to Southeast Europe.^[180] Conversion to Islam, however, was not a sudden abandonment of old religious practices; rather, it was typically a matter of "assimilating Islamic rituals, cosmologies, and literatures into... local religious systems",^[181] as illustrated by Muhammad's appearance in Hindu folklore.^[182] The Turks probably found similarities between Sufi rituals and Shaman practices.^[183] Muslim Turks incorporated elements of Turkish Shamanism beliefs to Islam.^{[d][183]} Muslims in China, who were descended from earlier immigrants, were assimilated, sometimes by force, by adopting Chinese names and culture while Nanjing became an important center of Islamic study.^{[185][186]}

While cultural influence used to radiate outward from Baghdad, after the Mongol destruction of the Abbasid Caliphate, Arab influence decreased.^[187] Iran and Central Asia, benefiting from increased cross-cultural access to East Asia under Mongol rule, flourished and developed more distinctively from Arab influence, such as the Timurid Renaissance under the Timurid dynasty.^[188] Nasir al-Din al-Tusi (1201–1274) proposed the mathematical model that was later adopted by Copernicus unrevised in his heliocentric model and Jamshīd al-Kāshī's estimate of π would not be surpassed for 180 years.^[189] Many Muslim dynasties in India chose Persian as their court language.



Ghazan Khan, 7th Ilkhanate ruler of the Mongol Empire, converts to Islam

The introduction of gunpowder weapons led to the rise of large centralized states and the Muslim Gunpowder empires consolidated much of the previously splintered territories. The caliphate was claimed by the Ottoman dynasty of the Ottoman Empire since Murad I's conquest of Edirne in 1362,^[190] and its claims were strengthened in 1517 as Selim I became the ruler of Mecca and Medina.^[191] The Shia Safavid dynasty rose to power in 1501 and later conquered all of Iran.^[192] In South Asia, Babur founded the Mughal Empire. The Mughals made major contributions to Islamic architecture, including the Taj Mahal and Badshahi mosque, and compiled the Fatwa Alamgiri. Mughal India surpassed Qing China to become the world's largest economy, worth 25% of world GDP,^{[193][194][195]} with the Bengal Subah signalling the proto-industrialization and showing signs of the Industrial revolution.^[196]

The religion of the centralized states of the Gunpowder empires impacted their constituent populations. A symbiosis between Ottoman rulers and Sufism strongly influenced Islamic reign by the Ottomans from the beginning. According to Ottoman historiography, the legitimation of a ruler is attributed to Sheikh Edebali who interpreted a dream of Osman Gazi as God's legitimation of his reign.^[197] The Mevlevi Order and Bektashi Order had a close relation to the sultans,^[198] as Sufi-mystical as well as heterodox and syncretic approaches to Islam flourished.^{[199][200]} The often forceful Safavid conversion of Iran to the Twelver Shia Islam of the Safavid dynasty ensured the final dominance of the Twelver sect within Shiism over the Ismaili sects and the Zaidi,^[201] which had previously been the majority and oldest group among the Shia.^{[202][203][204]} Nader Shah, who overthrew the Safavids, attempted to improve relations with Sunnis by propagating the integration of Twelverism into Sunni Islam as a fifth *madhhab*, called Ja'farism,^[205] which failed to gain recognition from the Ottomans.^[206]

Modern era (18th – 20th centuries)

Earlier in the 14th century, Ibn Taymiyya promoted a puritanical form of Islam,^[207] rejecting philosophical approaches in favor of simpler theology^[207] and called to open the gates of ijtihad rather than blind imitation of scholars.^[170] He called for a jihad against those he deemed heretics^[208] but his writings only played a marginal role during his lifetime.^[209] During the 18th century in Arabia, Muhammad ibn 'Abd al-Wahhab, influenced by the works of Ibn Taymiyya and Ibn al-Qayyim, founded a movement, called Wahhabi with their self-designation as *Muwahiddun*, to return to what he saw as unadulterated Islam.^{[210][211]} He condemned many local Islamic customs, such as visiting the grave of Muhammad or saints, as later innovations and sinful^[211] and destroyed sacred rocks and trees, Sufi shrines, the tombs of Muhammad and his companions and the tomb of Husayn at Karbala, a major Shiite pilgrimage site.^{[212][213]} He formed an alliance with the Saud family, which, by the 1920s, completed their conquest of the area that would become Saudi Arabia.^[214] Ma Wanfu and Ma Debao promoted salafist movements in the nineteenth century such as Sailaifengye in China after returning from Mecca but were eventually persecuted and forced into hiding by

Sufi groups.^[215] Other groups sought to reform Sufism rather than reject it, with the Senusiyya and Muhammad Ahmad both waging war and establishing states in Libya and Sudan respectively.^[216] In India, Shah Waliullah Dehlawi attempted a more conciliatory style against Sufism and influenced the Deobandi movement.^[217] In response to the Deobandi movement, the Barelwi movement was founded as a mass movement, defending popular Sufism and reforming its practices.^{[218][219]} The movement is famous for the celebration of the Muhammad's birthday and today, is spread across the globe.^[220]



Abdülmecid II was the last Caliph of Islam from the Ottoman dynasty.

The Muslim world was generally in political decline starting the 1800s, especially regarding non-Muslim European powers. Earlier, in the fifteenth century, the Reconquista succeeded in ending the Muslim presence in Iberia. By the 19th century; the British East India Company had formally annexed the Mughal dynasty in India.^[221] As a response to Western Imperialism, many intellectuals sought to reform Islam.^[222] Islamic modernism, initially labelled by Western scholars as Salafiyya, embraced modern values and institutions such as democracy while being scripture-oriented.^{[223][224]} Notable forerunners include Muhammad 'Abduh and Jamal al-Din al-Afghani.^[225] Abul A'la Maududi helped influence modern political Islam.^[226] Similar to contemporary codification, Shariah was for the first time partially codified into law in 1869 in the Ottoman Empire's Mecelle code.^[227]

The Ottoman Empire disintegrated after World War I and the Caliphate was abolished in 1924^[228] by the first President of the Turkish Republic, Mustafa Kemal Atatürk, as part of his secular reforms.^{[229][230]} Pan-Islamists attempted to unify Muslims and competed with growing nationalist forces, such as pan-Arabism. The Organisation of Islamic Cooperation (OIC), consisting of Muslim-majority countries, was established in 1969 after the burning of the Al-Aqsa Mosque in Jerusalem.^[231]

Contact with industrialized nations brought Muslim populations to new areas through economic migration. Many Muslims migrated as indentured servants (mostly from India and Indonesia) to the Caribbean, forming the largest Muslim populations by percentage in the Americas.^[232] Migration from Syria and Lebanon was the biggest contributor to the Muslim population in Latin America. The resulting urbanization and increase in trade in sub-Saharan Africa brought Muslims to settle in new areas and spread their faith, likely doubling its Muslim population between 1869 and 1914.^[233] Muslim immigrants began arriving largely from former colonies in several Western European nations since the 1960s, many as guest workers.

Contemporary era (20th century–present)

Forerunners of Islamic modernism influenced Islamist political movements such as the Muslim Brotherhood and related parties in the Arab world,^{[234][235]} which performed well in elections following the Arab Spring.^[236] Jamaat-e-Islami in South Asia and the AK Party, which has democratically been in power in Turkey for decades. In Iran, revolution replaced a secular monarchy with an Islamic state. Others such as Sayyid Rashid Rida broke away from Islamic modernists^[237] and pushed against embracing what he saw as Western influence.^[238] While some were quietist, others believed in violence against those opposing them even other Muslims, such as the Islamic State of Iraq and the Levant, who would even attempt to recreate the modern gold dinar as their monetary system.

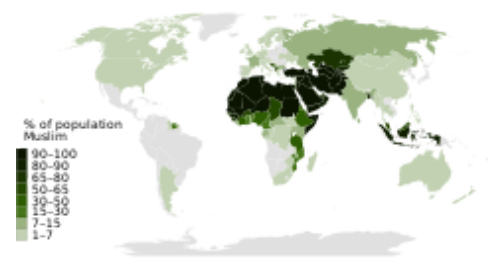
In opposition to Islamic political movements, in 20th century Turkey, the military carried out coups to oust Islamist governments, and headscarves were legally restricted, as also happened in Tunisia.^{[239][240]} In other places religious power was co-opted, such as in Saudi Arabia, where the state monopolized religious scholarship and are often seen as puppets of the state^[241] while Egypt nationalized Al-Azhar University, previously an independent voice checking state power.^[242] Salafism was funded for its quietism.^[243] Saudi Arabia campaigned against revolutionary Islamist movements in the Middle East, in opposition to Iran,^[244] Turkey^[245] and Qatar.

Muslim minorities of various ethnicities have been persecuted as a religious group.^[246] This has been undertaken by communist forces like the Khmer Rouge, who viewed them as their primary enemy to be exterminated since they stood out and worshiped their own god^[247] and the Chinese Communist Party in Xinjiang^[248] and by nationalist forces such as during the Bosnian genocide.

The globalization of communication has increased dissemination of religious information. The adoption of the hijab has grown more common^[249] and some Muslim intellectuals are increasingly striving to separate scriptural Islamic beliefs from cultural traditions.^[250] Among other groups, this access to information has led to the rise of popular "televangelist" preachers, such as Amr Khaled, who compete with the traditional ulema in their reach and have decentralized religious authority.^{[251][252]} More "individualized" interpretations of Islam^[253] notably include Liberal Muslims who attempt to reconcile religious traditions with current secular governance^[254] and women's issues.^[255]

Demographics

A 2015 demographic study reported that 24.1% of the global population, or 1.8 billion people, are Muslims.^[256] In 1900, this estimate was 12.3%,^[257] in 1990 it was 19.9%^[29] and projections suggest the proportion will be 29.7% by 2050.^[258] It has been estimated that 87–90% of Muslims are Sunni and 10–13% are Shia,^[23] with a minority belonging to other sects. Approximately 49 countries are Muslim-majority,^{[259][260]} with 62% of the world's Muslims live in Asia, and 683 million adherents in Indonesia, Pakistan, India, and Bangladesh alone.^{[261][262]} Most estimates indicate China has approximately 20 to 30 million Muslims (1.5% to 2% of the population).^{[263][264]} Islam in Europe is the second largest religion after Christianity in many countries, with growth rates due primarily to immigration and higher birth rates of Muslims in 2005.^[265] Religious conversion has no net impact on the Muslim population growth as "the number of people who become Muslims through conversion seems to be roughly equal to the number of Muslims who leave the faith".^[266] It is estimated that, by 2050, the number of Muslims will nearly equal the number of Christians around the world, "due to the young age and high fertility-rate of Muslims relative to other religious groups".^[258]



World Muslim population by percentage
(Pew Research Center, 2014).

Schools and branches

Sunni

Sunni Islam or Sunnism is the name for the largest denomination in Islam.^[267] The term is a contraction of the phrase "ahl as-sunna wa'l-jamaat", which means "people of the sunna (the traditions of the prophet Muhammad) and the community".^[268] Sunnis believe that the first four caliphs were the rightful successors

to Muhammad and primarily reference six major hadith works for legal matters, while following one of the four traditional schools of jurisprudence: Hanafi, Hanbali, Maliki or Shafi'i.^{[13][269]}

Sunni schools of theology encompass Asharism founded by Al-Ash'arī (c. 874–936), Maturidi by Abu Mansur al-Maturidi (853–944 CE) and traditionalist theology under the leadership of Ahmad ibn Hanbal (780–855 CE). Traditionalist theology is characterized by its adherence to a literal understanding of the Quran and the Sunnah, the belief in the Quran is uncreated and eternal, and opposition to reason (kalam) in religious and ethical matters.^[270] On the other hand, Maturidism asserts, scripture is not needed for basic ethics and that *good* and *evil* can be understood by reason alone,^[271] but people rely on revelation, for matters beyond human's comprehension. Asharism holds that ethics can derive just from divine revelation but not from human reason. However, Asharism accepts reason regarding exegetical matters and combines Mu'tazila approaches with traditionalist ideas.^[272]



The nine volumes of Sahih Al-Bukhari, one of the six Sunni hadith books

In the 18th century, Muhammad ibn Abd al-Wahhab led a Salafi movement, referred by outsiders as Wahhabism, in modern-day Saudi Arabia.^[273] A similar movement called Ahl al-Hadith also de-emphasized the centuries' old Sunni legal tradition, preferring to directly follow the Quran and Hadith. The Nurcu Sunni movement was by Said Nursi (1877–1960),^[274] it incorporates elements of Sufism and science,^{[274][275]} and has given rise to the Gülen movement.

Shia

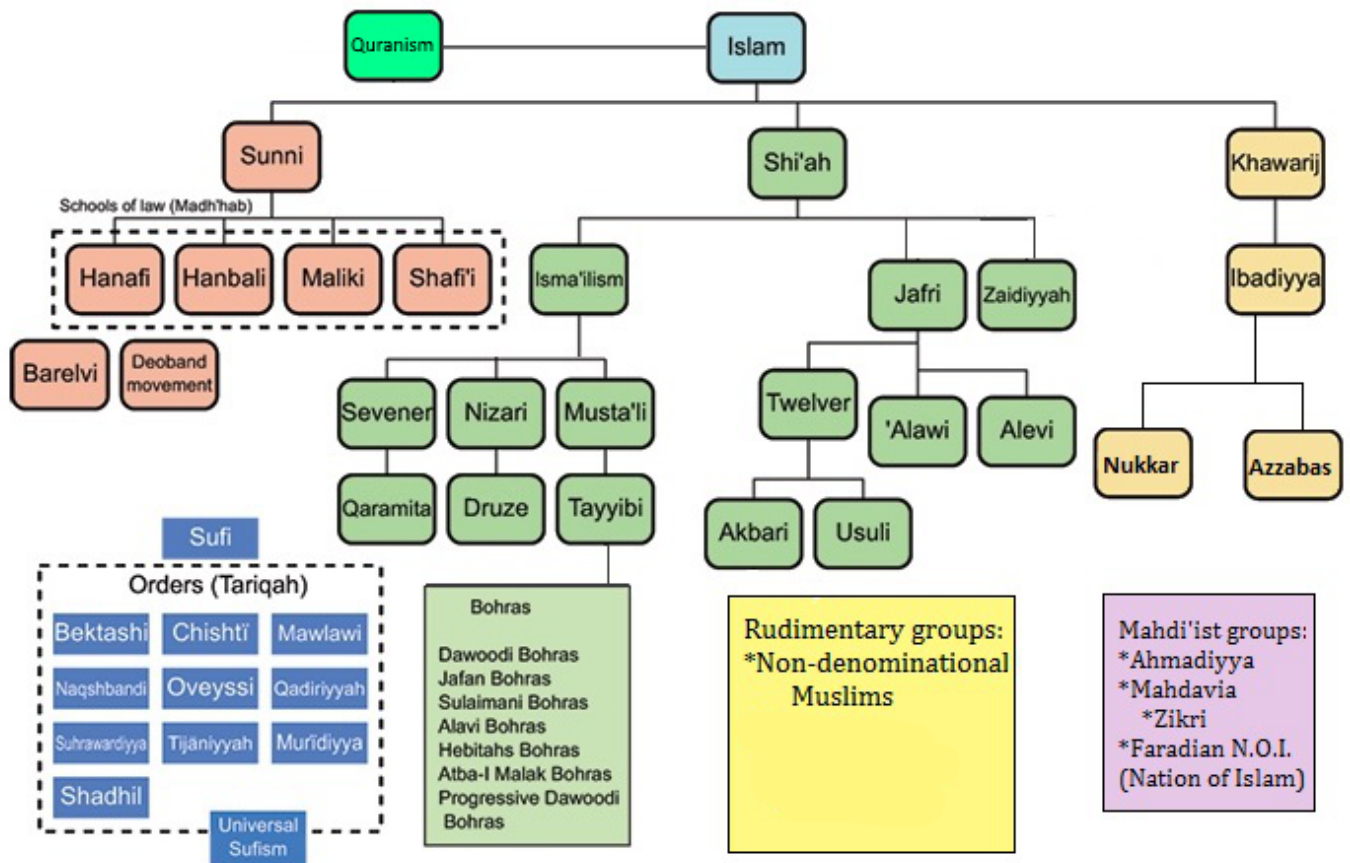
Shia Islam or Shi'ism, the second-largest Muslim denomination, split with Sunnis over Muhammad's successor as leader, who the Shia believed must be from certain descendents of Muhammad's family known as the Ahl al-Bayt and those leaders, referred to as Imams, have additional spiritual authority.^[276] Some of the first Imams are revered by all Shia groups and Sunnis, such as Ali. Zaidi, the oldest branch, reject special powers of Imams and are sometimes considered a 'fifth school' of Sunni Islam rather than a Shia sect.^{[277][203][204]} The Twelvers, the largest Shiite branch, believe in twelve Imams, the last of whom went into occultation to return one day. The Ismailis split with the Twelvers over who was the seventh Imam and have split into more groups over the status of Imams, with the largest being the Nizaris.^[278]



The Imam Hussein Shrine in Iraq is a holy site for Shia Muslims

Ibadi

Ibadi Islam or Ibadism is practised by 1.45 million Muslims around the world (~ 0.08% of all Muslims), most of them in Oman.^[279] Ibadism is often associated with and viewed as a moderate variation of the Khawarij movement, though Ibadis themselves object to this classification. Unlike most Kharijite groups, Ibadism does not regard sinful Muslims as unbelievers. Ibadi hadiths, such as the Jami Sahih collection, uses chains of narrators from early Islamic history they considered trustworthy but most Ibadi hadiths are also found in standard Sunni collections and contemporary Ibadis often approve of the standard Sunni collections.^[280]



Other denominations

- Quranists are Muslims who generally believe that Islamic law and guidance should only be based on the Quran, rejecting the Sunnah, thus partially or completely doubting the religious authority, reliability or authenticity of the hadith literature, which they claim are fabricated.^[281] From the 19th century onward, hadith were questioned by Sayyid Ahmad Khan, Abdullah Chakralawi, Ghulam Ahmad Parwez,^[282] and Muhammad Tawfiq Sidqi.^{[283][284]} Quranists differ in the practice of Islamic rituals from other Muslims in frequency of prayer, details of prayer, zakat, fasting, or the Hajj.^[281]
- Bektashi Alevism is a syncretic and heterodox local Islamic tradition, whose adherents follow the mystical (bāṭenī) teachings of Ali and Haji Bektash Veli.^[285] Alevism incorporates Turkish beliefs present during the 14th century,^[286] such as Shamanism and Animism, mixed with Shias and Sufi beliefs, adopted by some Turkish tribes. It has been estimated that there are 10 million to over 20 million (~ 0.5% - ~ 1% of all Muslims) Alevis worldwide.^[287]
- The Ahmadiyya movement was founded by Mirza Ghulam Ahmad^[288] in India in 1889.^{[289][e]} Ahmad claimed to be the "Promised Messiah" or "Imam Mahdi" of prophecy. Today the group has 10 to 20 million practitioners, but is rejected by most Muslims as heretical,^[290] and Ahmadis have been subject to religious persecution and discrimination since the movement's inception.^[291]

Non-denominational Muslims

Non-denominational Muslims is an umbrella term that has been used for and by Muslims who do not belong to or do not self-identify with a specific Islamic denomination.^{[292][293][294]} Recent surveys report that large proportions of Muslims in some parts of the world self-identify as "just Muslim", although there is little published analysis available regarding the motivations underlying this response.^{[295][296][297]} The Pew

Research Center reports that respondents self-identifying as "just Muslim" make up a majority of Muslims in seven countries (and a plurality in three others), with the highest proportion in Kazakhstan at 74%. At least one in five Muslims in at least 22 countries self-identify in this way.^[298]

Mysticism

Sufism (Arabic: تصوف, *tasawwuf*), is a mystical-ascetic approach to Islam that seeks to find a direct personal experience of God. Classical Sufi scholars defined *Tasawwuf* as "a science whose objective is the reparation of the heart and turning it away from all else but God", through "intuitive and emotional faculties" that one must be trained to use.^{[299][300]} It is not a sect of Islam and its adherents belong to the various Muslim denominations. Ismaili Shias, whose teachings root in Gnosticism and Neo-Platonism,^[301] as well as by the Illuminationist and Isfahan schools of Islamic philosophy have developed mystical interpretations of Islam.^[302] Hasan al-Basri, the early Sufi ascetic often portrayed as one of the earliest Sufis,^[303] emphasized fear of failing God's expectations of obedience. In contrast, later prominent Sufis, such as Mansur Al-Hallaj and Jalaluddin Rumi, emphasized religiosity based on love towards God. Such devotion would also have an impact on the arts, with Jalaluddin Rumi (1207–1273), still one of the best selling poets in America,^{[304][305]} writing his Persian poem Masnawi and the works of Hafez (1315–1390) are often considered the pinnacle of Persian poetry.



The Whirling Dervishes, or Mevlevi Order by the tomb of Sufi-mystic Rumi

Sufis see *tasawwuf* as an inseparable part of Islam, just like the *sharia*.^[306] Traditional Sufis, such as Bayazid Bastami, Jalaluddin Rumi, Haji Bektash Veli, Junaid Baghdadi, and Al-Ghazali, argued for Sufism as being based upon the tenets of Islam and the teachings of the prophet.^{[307][308][306]} Historian Nile Green argued that Islam in the Medieval period, was more or less *Sufism*.^{[184](p77)(p24)} Popular devotional practices such as the veneration of Sufi saints have been viewed as innovations from the original religion from followers of salafism, who have sometimes physically attacked Sufis, leading to a deterioration in Sufi–Salafi relations.

Sufi congregations form orders (*tariqa*) centered around a teacher (*wali*) who traces a spiritual chain back to Muhammad.^[309] Sufis played an important role in the formation of Muslim societies through their missionary and educational activities.^{[144][310][311]} Sufi influenced Ahle Sunnat movement or Barelvi movement defends Sufi practices and beliefs with over 200 million followers in south Asia.^{[312][313][314]} Sufism is prominent in Central Asia,^{[315][316]} as well as in African countries like Tunisia, Algeria, Morocco, Senegal, Chad and Niger.^{[298][317]}

Law and jurisprudence

Sharia is the religious law forming part of the Islamic tradition.^[13] It is derived from the religious precepts of Islam, particularly the Quran and the Hadith. In Arabic, the term sharī'ah refers to God's divine law and is contrasted with *fiqh*, which refers to its scholarly interpretations.^{[318][319]} The manner of its application in modern times has been a subject of dispute between Muslim traditionalists and reformists.^[13]

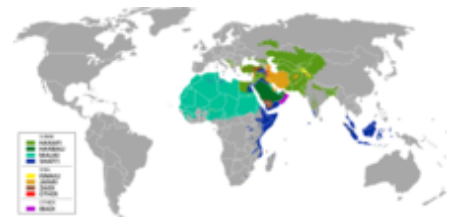
Traditional theory of Islamic jurisprudence recognizes four sources of sharia: the Quran, sunnah (*Hadith* and *Sira*), *qiyas* (analogical reasoning), and *ijma* (juridical consensus).^[320] Different legal schools developed methodologies for deriving sharia rulings from scriptural sources using a process known as *ijtihad*.^[318] Traditional jurisprudence distinguishes two principal branches of law, *‘ibādāt* (rituals) and *mu‘āmalāt* (social relations), which together comprise a wide range of topics.^[318] Its rulings assign actions to one of five

categories called ahkam: mandatory (*fard*), recommended (*mustahabb*), permitted (*mubah*), abhorred (*makruh*), and prohibited (*haram*).^{[318][319]} Forgiveness is much celebrated in Islam^[321] and, in criminal law, while imposing a penalty on an offender in proportion to their offense is considered permissible; forgiving the offender is better. To go one step further by offering a favor to the offender is regarded as the peak of excellence.^{[322][xi]} Some areas of sharia overlap with the Western notion of law while others correspond more broadly to living life in accordance with God's will.^[319]

Historically, sharia was interpreted by independent jurists (muftis). Their legal opinions (fatwa) were taken into account by ruler-appointed judges who presided over qāḍī's courts, and by maẓālim courts, which were controlled by the ruler's council and administered criminal law.^{[318][319]} In the modern era, sharia-based criminal laws were widely replaced by statutes inspired by European models.^[319] The Ottoman Empire's 19th-century Tanzimat reforms lead to the Mecelle civil code and represented the first attempt to codify sharia.^[323] While the constitutions of most Muslim-majority states contain references to sharia, its classical rules were largely retained only in personal status (family) laws.^[319] Legislative bodies which codified these laws sought to modernize them without abandoning their foundations in traditional jurisprudence.^{[319][324]} The Islamic revival of the late 20th century brought along calls by Islamist movements for complete implementation of sharia.^{[319][324]} The role of sharia has become a contested topic around the world. There are ongoing debates whether sharia is compatible with secular forms of government, human rights, freedom of thought, and women's rights.^{[325][326][327]}

Schools of jurisprudence

A school of jurisprudence is referred to as a *madhhab* (Arabic: مذهب). The four major Sunni schools are the Hanafi, Maliki, Shafi'i, Hanbali madhahs while the three major Shia schools are the Ja'fari, Zaidi and Isma'ili madhahib. Each differs in their methodology, called Usul al-fiqh ("principles of jurisprudence"). The following of decisions by a religious expert without necessarily examining the decision's reasoning is called *taqlid*. The term *ghair muqallid* literally refers to those who do not use taqlid and, by extension, do not have a madhab.^[328] The practice of an individual interpreting law with independent reasoning is called *ijtihad*.^[329]



Islamic schools of law in the Muslim world

Society

Religious personages

Islam, like Judaism, has no clergy in the sacerdotal sense, such as priests who mediate between God and people. Imam (إمام) is the religious title used for the individual who leads an Islamic worship service.

Religious interpretation is presided over by the *ʿulama* (Arabic: علماء), a term used to describe the body of Muslim scholars who have received training in Islamic studies. A scholar of the hadith is called a *muhaddith*, a scholar of jurisprudence is called a *faqih* (فقيه), a jurist who is qualified to issue legal opinions or *fatwas* is called a mufti, and a *qadi* is an Islamic judge. Honorific titles given to scholars include sheikh, mullah and mawlawi.



Crimean Tatar Muslim students (1856)

Some Muslims also venerate saints associated with miracles (Arabic: كرامات, *karāmāt*). The practice of visiting the tombs of prophets and saints is known as ziyarat. Unlike saints in Christianity, Muslim saints are usually acknowledged informally by the consensus of common people, not by scholars.

Governance

Mainstream Islamic law does not distinguish between "matters of church" and "matters of state"; the scholars function as both jurists and theologians. Various forms of Islamic jurisprudence therefore rule on matters than in other societal context might be considered the preserve of the state. Terms traditionally used to refer to Muslim leaders include Caliph and Sultan and terms associated with traditionally Muslim states include Caliphate, Emirate, Imamate and Khanate.

In Islamic economic jurisprudence, hoarding of wealth is reviled and thus monopolistic behavior is frowned upon.^[330] Attempts to comply with shariah has led to the development of Islamic banking. Islam prohibits riba, usually translated as usury, which refers to any unfair gain in trade and is most commonly used to mean interest.^[331] Instead, Islamic banks go into partnership with the borrower and both share from the profits and any losses from the venture. Another feature is the avoidance of uncertainty, which is seen as gambling^[332] and Islamic banks traditionally avoid derivative instruments such as futures or options which substantially protected them from the 2008 financial crisis.^[333] The state used to be involved in distribution of charity from the treasury, known as Bayt al-mal, before it became a largely individual pursuit. The first Caliph, Abu Bakr, distributed zakat as one of the first examples of a guaranteed minimum income, with each man, woman and child getting 10 to 20 dirhams annually.^[334] During the reign of the second Caliph Umar, child support was introduced and the old and disabled were entitled to stipends,^{[335][336][337]} while the Umayyad Caliph Umar II assigned a servant for each blind person and for every two chronically ill persons.^[338]

Jihad means "to strive or struggle [in the way of God]" and, in its broadest sense, is "exerting one's utmost power, efforts, endeavors, or ability in contending with an object of disapprobation".^[339] This could refer to one's striving to attain religious and moral perfection^{[340][341]} with the Shia and Sufis in particular, distinguishing between the "greater jihad", which pertains to spiritual self-perfection, and the "lesser jihad", defined as warfare.^{[342][343]} When used without a qualifier, jihad is often understood in its military form.^{[339][340]} Jihad is the only form of warfare permissible in Islamic law and may be declared against illegal works, terrorists, criminal groups, rebels, apostates, and leaders or states who oppress Muslims.^{[342][343]} Most Muslims today interpret Jihad as only a defensive form of warfare.^[344] Jihad only becomes an individual duty for those vested with authority. For the rest of the populace, this happens only in the case of a general mobilization.^[343] For most Twelver Shias, offensive jihad can only be declared by a divinely appointed leader of the Muslim community, and as such, is suspended since Muhammad al-Mahdi's occultation is 868 AD.^{[345][346]}

Daily and family life

Many daily practices fall in the category of adab, or Islamic etiquette. As a religion, Islam emphasizes the idea of having a good character as Muhammad said: "The best among you are those who have the best manners and character."^[xii] This includes greeting others with "as-salamu 'alaykum" ("peace be unto you"), saying bismillah ("in the name of God") before meals, and using only the right hand for eating and drinking.

Specific prohibited foods include pork products, blood and carrion. Health is viewed as a trust from God and intoxicants, such as alcoholic drinks, are prohibited.^[347] All meat must come from a herbivorous animal slaughtered in the name of God by a Muslim, Jew, or Christian, except for game that one has hunted or fished for themselves.^[348] Beards are often encouraged among men as something natural^{[349][350]} and body modifications, such as permanent tattoos, are usually forbidden as violating the creation.^{[f][352]} Gold and silk

for men are prohibited and are seen as extravagant.^[353] Haya, often translated as "shame" or "modesty", is sometimes described as the innate character of Islam^[354] and informs much of Muslim daily life. For example, clothing in Islam emphasizes a standard of modesty, which has included the hijab for women. Similarly, personal hygiene is encouraged with certain requirements.



Islamic veils represent modesty

In Islamic marriage, the groom is required pay a bridal gift (mahr).^[355] Most families in the Islamic world are monogamous.^{[356][357]} However, Muslim men are allowed to practice polygyny and can have up to four wives at the same time. There are also cultural variations in weddings.^[358] Polyandry, a practice wherein a woman takes on two or more husbands, is prohibited in Islam.^[359]

After the birth of a child, the Adhan is pronounced in the right ear.^[360] On the seventh day, the aqiqah ceremony is performed, in which an animal is sacrificed and its meat is distributed among the poor.^[361] The child's head is shaved, and an amount of money equaling the weight of its hair is donated to the poor.^[361] Male circumcision is practised. Respecting and obeying one's parents, and taking care of them especially in their old age is a religious obligation.^{[362][363]}

A dying Muslim is encouraged to pronounce the Shahada as their last words. Paying respects to the dead and attending funerals in the community are considered among the virtuous acts. In Islamic burial rituals, burial is encouraged as soon as possible, usually within 24 hours. The body is washed, except for martyrs, by members of the same gender and enshrouded in a garment that must not be elaborate called kafan.^[364] A "funeral prayer" called Salat al-Janazah is performed. Wailing is discouraged. Coffins are often not preferred and graves are often unmarked, even for kings.^[365] Regarding inheritance, a son's share is double that of a daughter's.^[xiii]

Arts and culture

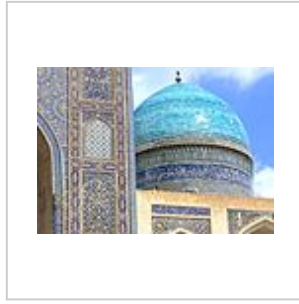
The term "Islamic culture" can be used to mean aspects of culture that pertain to the religion, such as festivals and dress code. It is also controversially used to denote the cultural aspects of traditionally Muslim people.^[366] Finally, "Islamic civilization" may also refer to the aspects of the synthesized culture of the early Caliphates, including that of non-Muslims,^[367] sometimes referred to as "Islamicate".

Islamic art encompasses the visual arts including fields as varied as architecture, calligraphy, painting, and ceramics, among others.^[368] While the making of images of animate beings has often been frowned upon in connection with laws against idolatry, this rule has been interpreted in different ways by different scholars and in different historical periods. This stricture has been used to explain the prevalence of calligraphy, tessellation, and pattern as key aspects of Islamic artistic culture.^[369] In Islamic architecture, varying cultures show influence such as North African and Spanish Islamic architecture such as the Great Mosque of Kairouan containing marble and porphyry columns from Roman and Byzantine buildings,^[370] while mosques in Indonesia often have multi-tiered roofs from local Javanese styles.

The Islamic calendar is a lunar calendar that begins with the Hijra of 622 CE, a date that was reportedly chosen by Caliph Umar as it was an important turning point in Muhammad's fortunes.^[371] Islamic holy days fall on fixed dates of the lunar calendar, meaning they occur in different seasons in different years in the Gregorian calendar. The most important Islamic festivals are Eid al-Fitr (Arabic|عيد الف) on the 1st of Shawwal, marking the end of the fasting month Ramadan, and Eid al-Adha (Arabic|عيد الأضحى) on the 10th of Dhu al-Hijjah, coinciding with the end of the Hajj (pilgrimage).^[372]



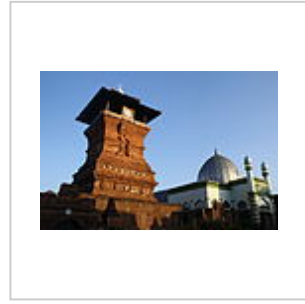
Great Mosque of Djenné, in the west African country of Mali



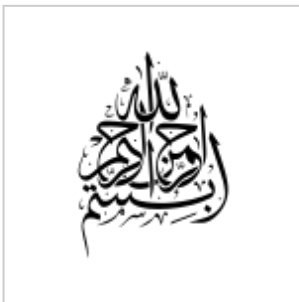
Dome in Po-i-Kalyan, Bukhara, Uzbekistan



14th century Great Mosque of Xi'an in China



16th century Menara Kudus Mosque in Indonesia showing Indian influence



The phrase *Bismillah* in an 18th-century Islamic calligraphy from the Ottoman region.



Geometric arabesque tiling on the underside of the dome of Hafiz Shirazi's tomb in Shiraz, Iran

Derived religions

Some movements, such as the Druze,^{[373][374][375][376][377]} Berghouata and Ha-Mim, either emerged from Islam or came to share certain beliefs with Islam, and whether each is a separate religion or a sect of Islam is sometimes controversial. Yazdânism is seen as a blend of local Kurdish beliefs and Islamic Sufi doctrine introduced to Kurdistan by Sheikh Adi ibn Musafir in the 12th century. Bábism stems from Twelver Shia passed through Siyyid 'Ali Muhammad i-Shirazi al-Bab while one of his followers Mirza Husayn 'Ali Nuri Baha'u'llah founded the Bahá'í Faith.^[378] Sikhism, founded by Guru Nanak in late-fifteenth-century Punjab, incorporates aspects of both Islam and Hinduism.^[379]

Criticism

Criticism of Islam has existed since Islam's formative stages. Early criticism came from Christian authors, many of whom viewed Islam as a Christian heresy or a form of idolatry, often explaining it in apocalyptic terms.^[381] Later, criticism from the Muslim world itself appeared, as well as from Jewish writers and from ecclesiastical Christians.^{[382][383]}

Christian writers criticized Islamic salvation optimism and its carnality. Islam's sensual descriptions of paradise led many Christians to conclude that Islam was not a spiritual religion. Although sensual pleasure was also present in early Christianity, as seen in the writings of Irenaeus, the doctrines of the former

Manichaean, Augustine of Hippo, led to the broad repudiation of bodily pleasure in both life and the afterlife. Ali ibn Sahl Rabban al-Tabari defended the Quranic description of paradise by asserting that the Bible also implies such ideas, such as drinking wine in the *Gospel of Matthew*.^[384]

Defamatory images of Muhammad, derived from early 7th century depictions of the Byzantine Church,^[385] appear in the 14th-century epic poem *Divine Comedy* by Dante Alighieri.^[386] Here, Muhammad appears in the eighth circle of hell, along with Ali. Dante does not blame Islam as a whole but accuses Muhammad of *schism*, by establishing another religion after Christianity.^[386]

Other criticisms focus on the question of human rights in modern Muslim-majority countries, and the treatment of women in Islamic law and practice.^[387] In the wake of the recent *multiculturalism* trend, Islam's influence on the ability of Muslim immigrants in the West to assimilate has been *criticized*.^[388] Both in his public and personal life, others objected to the morality of Muhammad, therefore also the *sunnah* as a role model.^[389]



John of Damascus, under the Umayyad Caliphate, viewed Islamic doctrines as a hodgepodge from the Bible.^[380]

See also

- [Glossary of Islam](#)
- [Index of Islam-related articles](#)
- [Islamic studies](#)
- [Major religious groups](#)
- [Outline of Islam](#)

Notes

- There are ten pronunciations of *Islam* in English, differing in whether the first or second syllable has the stress, whether the s is /z/ or /s/, and whether the a is pronounced /ɑː/, /æ/ or (when the stress is on the first syllable) /ə/ (*Merriam Webster*). The most common are /ɪzˈlɑːm, ɪsˈlɑːm, ˈɪzləm, ˈɪsləm/ (*Oxford English Dictionary*) and /ˈɪzlɑːm, ˈɪslɑːm/ (*American Heritage Dictionary*).
- Watt argues that the initial agreement came about shortly after the hijra and that the document was amended at a later date—specifically after the battle of Badr (AH [anno hijra] 2, = AD 624).^[112] Serjeant argues that the constitution is, in fact, eight different treaties that can be dated according to events as they transpired in Medina, with the first treaty written shortly after Muhammad's arrival.^[113] See also *Caetani (1905)* who argue that the document is a single treaty agreed upon shortly after the hijra.^[114] Wellhausen argues that it belongs to the first year of Muhammad's residence in Medina, before the battle of Badr in 2/624.^[115] Even Moshe Gil, a sceptic of Islamic history, argues that it was written within five months of Muhammad's arrival in Medina.^[116]
- "Hasan al Basri is often considered one of the first who rejected an angelic origin for the devil, arguing that his fall was the result of his own free-will, not God's determination. Hasan al Basri also argued that angels are incapable of sin or errors and nobler than humans and even prophets. Both early Shias and Sunnis opposed his view."^[147]
- "In recent years, the idea of syncretism has been challenged. Given the lack of authority to define or enforce an Orthodox doctrine about Islam, some scholars argue there had no

- prescribed beliefs, only prescribed practise, in Islam before the sixteenth century.^[184](p20–22)
- e. A figure of 10-20 million represents approximately 1% of the Muslim population. See also: [Ahmadiyya by country](#).
- f. Some Muslims in dynastic era China resisted [footbinding](#) of girls for the same reason.^[351]

References

Citations of Qur'an and hadith

- i. Q6:125 Quran 6:125 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D6%3Averse%3D125>), Q61:7 Quran 61:7 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D61%3Averse%3D7>), Q39:22 Quran 39:22 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D39%3Averse%3D22>)
- ii. Q9:74 Quran 9:74 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D9%3Averse%3D74>); Quran 49:14 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D49%3Averse%3D14>)
- iii. Q2:117 Quran 2:117 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D2%3Averse%3D117>)
- iv. Q51:56 Quran 51:56 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D51%3Averse%3D56>)
- v. Q2:186 Quran 2:186 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D2%3Averse%3D186>)
- vi. Q35:1 Quran 35:1 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D35%3Averse%3D1>)
- vii. Quran 1:4 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D1%3Averse%3D4>);
- viii. Quran 6:31 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D6%3Averse%3D31>);
- ix. Quran 101:1 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D101%3Averse%3D1>)
- x. Quran 9:60 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D9%3Averse%3D60>). "Zakat expenditures are only for the poor and for the needy and for those employed to collect (Zakat) and for bringing hearts together and for freeing captives and for those in debt (or bonded labour) and for the cause of Allah and for the (stranded) traveller—an obligation (imposed) by Allah. And Allah is Knowing and Wise"
- xi. Quran 41:34 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D41%3Averse%3D34>)
- xii. *Sahih al-Bukhari*, 8:73:56 (<https://web.archive.org/web/19700101010101/http://cmje.usc.edu/religious-texts/hadith/bukhari/073-sbt.php#008.073.056>)
- xiii. Quran 4:11 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D4%3Averse%3D11>).

Citations

1. "Muslim (<https://www.lexico.com/en/definition/muslim>)."
Lexico. UK: Oxford University Press. 2020.

2. Esposito, John L. 2009. "Islam." In (<https://doi.org/10.1093%2Facref%2F9780195305135.001.0001>) *The Oxford Encyclopedia of the Islamic World* (<https://doi.org/10.1093%2Facref%2F9780195305135.001.0001>), edited by J. L. Esposito. Oxford: Oxford University Press. ISBN 978-0-19-530513-5. (See also: quick reference (<https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100012298>)). "Profession of Faith...affirms Islam's absolute monotheism and acceptance of Muḥammad as the messenger of Allāh, the last and final prophet."
3. Peters, F. E. 2009. "Allāh." In *The Oxford Encyclopedia of the Islamic World* (<https://doi.org/10.1093%2Facref%2F9780195305135.001.0001>), edited by J. L. Esposito. Oxford: Oxford University Press. ISBN 978-0-19-530513-5. (See also: quick reference (<https://www.oxfordreference.com/view/10.1093/oi/authority.20110803095403960>)). "[T]he Muslims' understanding of Allāh is based...on the Qur'ān's public witness. Allāh is Unique, the Creator, Sovereign, and Judge of mankind. It is Allāh who directs the universe through his direct action on nature and who has guided human history through his prophets, Abraham, with whom he made his covenant, Moses/Moosa, Jesus/Eesa, and Muḥammad, through all of whom he founded his chosen communities, the 'Peoples of the Book.'"
4. "Muslim Population By Country 2021" (<https://worldpopulationreview.com/country-rankings/muslim-population-by-country>). *World Population Review*. Retrieved 22 July 2021.
5. "Religious Composition by Country, 2010–2050" (<https://www.pewforum.org/2015/04/02/religious-projection-table/2010/number/all/>). Pew Research Center. 2 April 2015. Archived (<https://web.archive.org/web/20200615053333/https://www.pewforum.org/2015/04/02/religious-projection-table/2010/number/all/>) from the original on 15 June 2020. Retrieved 5 May 2020.
6. Campo (2009), p. 34, "Allah".
7. Özdemir, İbrahim. 2014. "Environment." In *The Oxford Encyclopedia of Philosophy, Science, and Technology in Islam* (<https://doi.org/10.1093%2Facref%3Aois0%2F9780199812578.001.0001>), edited by I. Kalin. Oxford: Oxford University Press. ISBN 978-0-19-981257-8. "When Meccan pagans demanded proofs, signs, or miracles for the existence of God, the Qur'ān's response was to direct their gaze at nature's complexity, regularity, and order. The early verses of the Qur'ān, therefore, reveal an invitation to examine and investigate the heavens and the earth, and everything that can be seen in the environment... The Qur'ān thus makes it clear that everything in Creation is a miraculous sign of God (āyah), inviting human beings to contemplate the Creator."
8. Goldman, Elizabeth. 1995. *Believers: Spiritual Leaders of the World*. Oxford: Oxford University Press. ISBN 978-0-19-508240-1. p. 63.
9. Reeves, J. C. (2004). *Bible and Qur'ān: Essays in scriptural intertextuality* (<https://books.google.com/books?id=WNld86Eu4TEC>). Leiden: Brill. p. 177. ISBN 90-04-12726-7.
10. Bennett (2010), p. 101.
11. Esposito, John L. (ed.). "Eschatology" (<http://www.oxfordislamicstudies.com/article/opr/t125/e588>). *The Oxford Dictionary of Islam* – via Oxford Islamic Studies Online.
12. Esposito (2002b), pp. 17, 111–112, 118.
13. Coulson, Noel James. "Sharī'ah" (<https://www.britannica.com/topic/Shariah>). *Encyclopædia Britannica*. Retrieved 17 September 2021. (See also: "sharia (<https://www.lexico.com/definition/sharia>)" via *Lexico*.)
14. Trofimov, Yaroslav. 2008. *The Siege of Mecca: The 1979 Uprising at Islam's Holiest Shrine*. Knopf. New York. ISBN 978-0-307-47290-8. p. 79.
15. Watt, William Montgomery (2003). *Islam and the Integration of Society* (<https://books.google.com/books?id=AQUZ6BGyohQC&pg=PA5>). Psychology Press. p. 5. ISBN 978-0-415-17587-6.
16. Saliba, George. 1994. *A History of Arabic Astronomy: Planetary Theories During the Golden Age of Islam*. New York: New York University Press. ISBN 0-8147-8023-7. pp. 245, 250, 256–57.

17. King, David A. (1983). "The Astronomy of the Mamluks". *Isis*. **74** (4): 531–55.
doi:10.1086/353360 (<https://doi.org/10.1086%2F353360>). S2CID 144315162 (<https://api.semanticscholar.org/CorpusID:144315162>).
18. Hassan, Ahmad Y. 1996. "Factors Behind the Decline of Islamic Science After the Sixteenth Century (<https://web.archive.org/web/20150402150434/http://www.history-science-technology.com/articles/articles%208.html>)." Pp. 351–99 in *Islam and the Challenge of Modernity*, edited by S. S. Al-Attas. Kuala Lumpur: International Institute of Islamic Thought and Civilization. Archived from the original (<http://www.history-science-technology.com/articles/articles%208.html>) on 2 April 2015.
19. Arnold, Thomas Walker. *The Preaching of Islam: A History of the Propagation of the Muslim Faith*. pp. 125–258.
20. Denny, Frederick. 2010. *Sunni Islam: Oxford Bibliographies Online Research Guide* (https://books.google.com/books?id=D5_N97bAiJ0C&pg=PA3). Oxford: Oxford University Press. p. 3. "Sunni Islam is the dominant division of the global Muslim community, and throughout history it has made up a substantial majority (85 to 90 percent) of that community."
21. "Field Listing :: Religions" (<https://web.archive.org/web/20100706231326/https://www.cia.gov/library/publications/the-world-factbook/fields/2122.html>). *The World Factbook*. Central Intelligence Agency. Archived from the original (<https://www.cia.gov/library/publications/the-world-factbook/fields/2122.html>) on 6 July 2010. Retrieved 25 October 2010. "Sunni Islam accounts for over 75% of the world's Muslim population." ... "Shia Islam represents 10–15% of Muslims worldwide."
22. "Sunni" (<https://web.archive.org/web/20200614103622/https://berkeleycenter.georgetown.edu/essays/sunni>). Berkley Center for Religion, Peace, and World Affairs. Archived from the original (<https://berkeleycenter.georgetown.edu/essays/sunni>) on 14 June 2020. Retrieved 24 May 2020. "Sunni Islam is the largest denomination of Islam, comprising about 85% of the world's over 1.5 billion Muslims."
23. Pew Forum for Religion & Public Life (2009), p. 1. "Of the total Muslim population, 10–13% are Shia Muslims and 87–90% are Sunni Muslims."
24. "Muslim Majority Countries 2021" (<https://worldpopulationreview.com/country-rankings/muslim-majority-countries>). *worldpopulationreview.com*. Retrieved 25 July 2021.
25. The Pew Forum on Religion and Public Life. December 2012. "The Global Religious Landscape: A Report on the Size and Distribution of the World's Major Religious Groups as of 2010 (<https://assets.pewresearch.org/wp-content/uploads/sites/11/2014/01/global-religion-full.pdf>)." DC: Pew Research Center. Article (<https://www.pewforum.org/2012/12/18/global-religious-landscape-exec/>).
26. Tayeb El-Hibri, Maysam J. al Faruqi (2004). "Sunni Islam". In Philip Mattar (ed.). *The Encyclopedia of the Modern Middle East and North Africa* (2nd ed.). MacMillan Reference.
27. Pew Forum for Religion and Public Life. April 2015. "10 Countries With the Largest Muslim Populations, 2010 and 2050 (https://www.pewforum.org/2015/04/02/muslims/pf_15-04-02_projectionstables74/)" (projections table). Pew Research Center.
28. Pechilis, Karen; Raj, Selva J. (2013). *South Asian Religions: Tradition and Today* (<https://books.google.com/books?id=kaubzRxh-U0C>). Routledge. p. 193 (<https://books.google.com/books?id=kaubzRxh-U0C&pg=PA193>). ISBN 978-0-415-44851-2.
29. The Future of the Global Muslim Population (<https://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/>) (Report). Pew Research Center. 27 January 2011. Archived (<https://web.archive.org/web/20110209094904/http://www.pewforum.org/The-Future-of-the-Global-Muslim-Population.aspx>) from the original on 9 February 2011. Retrieved 27 December 2017.
30. "Islam in Russia" (<https://www.aljazeera.com/amp/features/2018/03/07/islam-in-russia/>). *Al Jazeera*. Anadolu News Agency. 7 March 2018. Retrieved 15 June 2021.

31. "Book review: Russia's Muslim Heartlands reveals diverse population" (<https://www.thenational.ae/arts-culture/book-review-russia-s-muslim-heartlands-reveals-diverse-population-1.723230>), *The National*, 21 April 2018, retrieved 13 January 2019
32. Burke, Daniel (2 April 2015). "The world's fastest-growing religion is..." (<http://edition.cnn.com/2015/04/02/living/pew-study-religion/>) *CNN*. Retrieved 18 April 2015.
33. Lippman, Thomas W. 7 April 2008. "No God But God (<https://www.usnews.com/news/religion/articles/2008/04/07/no-god-but-god>)."
U.S. News & World Report. Retrieved 24 May 2020.
"Islam is the youngest, the fastest growing, and in many ways the least complicated of the world's great monotheistic faiths. It is based on its own holy book, but it is also a direct descendant of Judaism and Christianity, incorporating some of the teachings of those religions—modifying some and rejecting others."
34. "Siin (http://www.studyquran.co.uk/20_SiIN.htm)."
Lane's Lexicon 4. – via *StudyQuran*.
35. Lewis, Barnard; Churchill, Buntzie Ellis (2009). *Islam: The Religion and The People* (<https://archive.org/details/islamreligionpeo00lewi>). Wharton School Publishing. p. 8 (<https://archive.org/details/islamreligionpeo00lewi/page/8>). ISBN 978-0-13-223085-8.
36. Gardet & Jomier (2012).
37. Esposito (2000), pp. 76–77 (<https://archive.org/details/oxfordhistoryofi00john/page/76>).
38. Mahmutćehajić, Rusmir (2006). *The mosque: the heart of submission* (<https://archive.org/details/mosqueheartsubmi00mahm>). Fordham University Press. p. 84 (<https://archive.org/details/mosqueheartsubmi00mahm/page/n104>). ISBN 978-0-8232-2584-2.
39. "What Does "Islam" Mean?" (<https://classicalarabic.org/2020/06/19/what-does-islam-mean/>).
Classical Arabic. 20 June 2020. Retrieved 20 June 2020.
40. Wilson, Kenneth G. *The Columbia Guide to Standard American English*. ISBN 0-231-06989-8. p. 291: "Muhammadan and Mohammedan are based on the name of the prophet Mohammed, and both are considered offensive."
41. See:
 - Esposito (2002b), pp. 74–76
 - Esposito (2004), p. 22
 - Griffith & Savage (2006), p. 248 (<https://books.google.com/books?id=KKZEyNRJMkcC&pg=PA248>)
 - "Tawhid" (<https://www.britannica.com/topic/tawhid>). *Encyclopædia Britannica*. Retrieved 17 September 2021.
42. "Surah Al-Ma'idah – 5:73" (<https://quran.com/5/73?translations=131>). *quran.com*. Retrieved 26 March 2021.
43. Bentley, David (1999). *The 99 Beautiful Names for God for All the People of the Book*. William Carey Library. ISBN 978-0-87808-299-5.
44. Ali, Kecia; Leaman, Oliver (2008). *Islam : the key concepts*. London: Routledge. ISBN 978-0-415-39638-7. OCLC 123136939 (<https://www.worldcat.org/oclc/123136939>).
45. Schimmel, Annemarie. "Islam" (<https://www.britannica.com/topic/Islam>). *Encyclopædia Britannica*. Retrieved 17 September 2021.
46. "Human Nature and the Purpose of Existence" (<http://www.patheos.com/Library/Islam/Beliefs/Human-Nature-and-the-Purpose-of-Existence.html>). *Patheos*. Retrieved 24 May 2020.
47. Leeming, David. 2005. *The Oxford Companion to World Mythology*. Oxford: Oxford University Press. ISBN 978-0-195-15669-0. p. 209.

48. See:

- "God" (<https://www.pbs.org/empires/islam/faithgod.html>). *Islam: Empire of Faith*. PBS. Retrieved 18 December 2010.
- Fahlbusch et al (2001), "Islam and Christianity": Arabic-speaking Christians and Jews also refer to God as *Allāh*.
- L. Gardet. "Allah". In *Encyclopaedia of Islam Online* (n.d.).

49. Burge (2015), p. 23.

50. Burge (2015), p. 79.

51. See:

- "Nūr (<https://www.encyclopedia.com/religion/dictionaries-thesauruses-pictures-and-press-releases/nur>).*" The Concise Oxford Dictionary of World Religions*. – via *Encyclopedia.com*.
- Hartner, W.; Tj Boer. "Nūr". In *Encyclopaedia of Islam* (2nd ed.) (2012). doi:10.1163/1573-3912_islam_COM_0874 (https://doi.org/10.1163%2F1573-3912_islam_COM_0874).
- Elias, Jamal J. "Light". In McAuliffe (2003). doi:10.1163/1875-3922_q3_EQSIM_00261 (https://doi.org/10.1163%2F1875-3922_q3_EQSIM_00261)

52. See:

- Campo, Juan E. "Nar (<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/nar>)". In Martin (2004).. – via *Encyclopedia.com*.
- Fahd, T. "Nār". In *Encyclopaedia of Islam* (2nd ed.) (2012). doi:10.1163/1573-3912_islam_COM_0846 (https://doi.org/10.1163%2F1573-3912_islam_COM_0846).
- Toelle, Heidi. "Fire". In McAuliffe (2002). doi:10.1163/1875-3922_q3_EQSIM_00156 (https://doi.org/10.1163%2F1875-3922_q3_EQSIM_00156).
- McAuliffe (2003), p. 45.

53. Burge (2015), pp. 97–99.

54. See:

- Esposito (2002b), pp. 26–28.
- Webb, Gisela. "Angel". In McAuliffe (n.d.).
- MacDonald, D. B.; Madelung, W. "Malā'ika". In *Encyclopaedia of Islam* (2nd ed.) (2012).. doi:10.1163/1573-3912_islam_COM_0642 (https://doi.org/10.1163%2F1573-3912_islam_COM_0642).

55. Çakmak (2017), p. 140.

56. Burge (2015), p. 22.

57. See:

- Accad (2003): According to Ibn Taymiya, although only some Muslims accept the textual veracity of the entire Bible, most Muslims will grant the veracity of most of it.
- Esposito (1998), pp. 6, 12
- Esposito (2002b), pp. 4–5
- Peters (2003), p. 9
- Buhl, F.; Welch, A.T. "Muhammad". In *Encyclopaedia of Islam Online* (n.d.).
- Hava Lazarus-Yafeh. "Tahrif". In *Encyclopaedia of Islam Online* (n.d.).

58. Ringgren, Helmer. "Qur'ān" (<https://www.britannica.com/topic/Quran>). *Encyclopædia Britannica*. Retrieved 17 September 2021. "The word *Quran* was invented and first used in the Qur'an itself. There are two different theories about this term and its formation."

59. See:

- Teece (2003), pp. 12–13
- Turner (2006), p. 42

60. Esposito (2004), pp. 17–18, 21.

61. Al Faruqi; Lois Ibsen (1987). "The Cantillation of the Qur'an". *Asian Music* (Autumn – Winter 1987): 3–4.

62. "Tafsīr" (<https://www.britannica.com/topic/tafsir>). *Encyclopædia Britannica*. Retrieved 17 September 2021.

63. Esposito (2004), pp. 79–81.

64. Jones, Alan (1994). *The Koran*. London. p. 1. ISBN 1842126091. "Its outstanding literary merit should also be noted: it is by far, the finest work of Arabic prose in existence."

65. Arberry, Arthur (1956). *The Koran Interpreted*. London. p. 191. ISBN 0684825074. "It may be affirmed that within the literature of the Arabs, wide and fecund as it is both in poetry and in elevated prose, there is nothing to compare with it."

66. Kadi, Wadad, and Mustansir Mir. "Literature and the Quran." In *Encyclopaedia of the Qur'an* 3. pp. 213, 216.

67. Esposito, J. L. (2003). *The Oxford Dictionary of Islam*. Vereinigtes Königreich: Oxford University Press, USA. p. 225

68. See:

- Martin (2004), p. 666.
- J. Robson. "Hadith". In *Encyclopaedia of Islam Online* (n.d.).
- D.W. Brown. "Sunna". In *Encyclopaedia of Islam Online* (n.d.).

69. Brown, Jonathan. 2007. *The Canonization of Al-Bukhārī and Muslim: The Formation and Function of the Sunnī Ḥadīth Canon* (<https://books.google.com/books?id=nyMKDEAb4GsC>). Leiden: Brill. ISBN 978-90-04-15839-9.

70. al-Rahman, Aisha Abd, ed. 1990. *Muqaddimah Ibn al-Ṣalāḥ*. Cairo: Dar al-Ma'arif, 1990. pp. 160–69

71. Meri, Josef W. (2005). *Medieval Islamic Civilization: An Encyclopedia*. USA: Routledge. ISBN 978-0-415-96690-0.

72. Awliya'i, Mustafa. "The Four Books (<https://www.al-islam.org/al-tawhid/vol1-n12-3/outlines-development-science-hadith-dr-mustafa-awliyai/part-1#four-books>)." In *Outlines of the Development of the Science of Hadith* 1, translated by A. Q. Qara'i. – via Al-Islam.org. Retrieved 24 May 2020.

73. Rizvi, Sayyid Sa'eed Akhtar. "The Hadith §The Four Books (Al-Kutubu'l-Arb'ah) (<https://www.al-islam.org/quran-and-hadith-allamah-sayyid-saeed-akhtar-rizvi/chapter-4-hadith#four-books-al-kutubul-arbah>)." Ch 4 in *The Qur'an and Hadith*. Tanzania: Bilal Muslim Mission. – via Al-Islam.org. Retrieved 24 May 2020.

74. See:

- Glassé (2003), pp. 382–383, "Resurrection".
- *Encyclopaedia of Islam* (2nd ed.) (2012), "Avicenna". doi:10.1163/1573-3912_islam_DUM_0467 (https://doi.org/10.1163%2F1573-3912_islam_DUM_0467): "Ibn Sīnā, Abū 'Alī al-Ḥusayn b. 'Abd Allāh b. Sīnā is known in the West as 'Avicenna'."
- Gardet, L. "Qiyama". In *Encyclopaedia of Islam Online* (n.d.).

75. Masri, Basheer Ahmad. *Animals in Islam*. p. 27.

76. Esposito (2011), p. 130.

77. See:

- Smith (2006), p. 89; *Encyclopedia of Islam and Muslim World*, p. 565
- Lagasse et al. (2000), "Heaven"
- Asma Afsaruddin. "Garden". In McAuliffe (n.d.).
- "Paradise". *Encyclopædia Britannica Online*.

78. "Andras Rajki's A. E. D. (Arabic Etymological Dictionary)" (<https://web.archive.org/web/20111208204654/http://www.freeweb.hu/etymological/AEDweb.htm>). 2002. Archived from the original (<http://www.freeweb.hu/etymological/AEDweb.htm>) on 8 December 2011. Retrieved 13 November 2020.

79. See:

- Cohen-Mor (2001), p. 4: "The idea of predestination is reinforced by the frequent mention of events 'being written' or 'being in a book' before they happen": Say: "Nothing will happen to us except what Allah has decreed for us..."
- Karamustafa, Ahmet T. "Fate". In McAuliffe (n.d.): The verb *qadara* literally means "to measure, to determine". Here it is used to mean that "God measures and orders his creation".
- Gardet, L. "al-Ḳaḍā' Wa 'l-Ḳadar". In *Encyclopaedia of Islam* (2nd ed.) (2012). doi:10.1163/1573-3912_islam_COM_0407 (https://doi.org/10.1163%2F1573-3912_islam_COM_0407)

80. "Muslim beliefs – Al-Qadr" (<https://www.bbc.co.uk/bitesize/guides/z43pfcw/revision/4>). *Bitesize – GCSE – Edexcel*. BBC. Retrieved 13 November 2020.

81. Siddiqui, Abdur Rashid; Islamic Foundation Staff (Great Britain) (2015). *Qur'anic Keywords: a Reference Guide*. New York: Kube Publishing. ISBN 978-0-86037-676-7. OCLC 947732907 (<https://www.worldcat.org/oclc/947732907>).

82. Toropov, Brandon; Buckles, Luke (2004). *Complete Idiot's Guide to World Religions*. Alpha. ISBN 978-1-59257-222-9.

83. "Pillars of Islam | Islamic Beliefs & Practices | Britannica" (<https://www.britannica.com/topic/Pillars-of-Islam>). *www.britannica.com*.

84. Nasr (2003), pp. 3, 39, 85, 270–272.

85. Mohammad, N. 1985. "The doctrine of jihad: An introduction." *Journal of Law and Religion* 3(2):381–97.

86. Kasim, Husain. "Islam". In Salamone (2004), pp. 195–197.

87. Farah (1994), p. 135.

88. Galonnier, Juliette. "Moving In or Moving Toward? Reconceptualizing Conversion to Islam as a Liminal Process1". *Moving In and Out of Islam*, edited by Karin van Nieuwkerk, New York, USA: University of Texas Press, 2021, pp. 44-66. <https://doi.org/10.7560/317471-003>

89. See:

- Esposito (2002b), pp. 18, 19
- Hedayetullah (2006), pp. 53–55
- Kobeisy (2004), pp. 22–34
- Momen (1987), p. 178

90. Mattson, Ingrid (2006). "Women, Islam, and Mosques" (<https://books.google.com/books?id=WPIlfbtT5tQC&pg=PA615>). In R. S. Keller and R. R. Ruether (eds.). *Encyclopedia of Women and Religion in North America*. Volume 2, Part VII. Islam. Bloomington and Indianapolis: Indiana University Press. pp. 615–629. ISBN 978-0-253-34687-2.

91. See:

- Pedersen, J., R. Hillenbrand, J. Burton-Page, et al. 2010. "Masdjid (https://doi.org/10.1163%2F9789004206106_eifo_COM_0694).*" Encyclopedia of Islam*. Leiden: Brill. Retrieved 25 May 2020.
- "Mosque" (<https://www.britannica.com/topic/mosque>). *Encyclopædia Britannica*. Retrieved 17 September 2021.

92. Ahmed, Medani, and Sebastian Gianci. "Zakat." p. 479 in *Encyclopedia of Taxation and Tax Policy*.

93. Ariff, Mohamed (1991). *The Islamic Voluntary Sector in Southeast Asia: Islam and the Economic Development of Southeast Asia* (<https://books.google.com/books?id=NP4ZL0TJ9s4C&pg=PA55>). Institute of Southeast Asian Studies. pp. 55–. ISBN 978-981-3016-07-1.

94. "A faith-based aid revolution in the Muslim world" (<http://www.irinnews.org/report/95564/analysis-a-faith-based-aid-revolution-in-the-muslim-world>). *The New Humanitarian*. 1 June 2012. Retrieved 24 September 2013.

95. Said, Abdul Aziz; et al. (2006). *Contemporary Islam: Dynamic, Not Static* (<https://books.google.com/books?id=4bs7g0O4eLYC&pg=PA145>). Taylor & Francis. p. 145. ISBN 978-0-415-77011-8.

96. Stefon (2010), p. 72 (<https://archive.org/details/islamicbeliefspr0000stef/page/72>).

97. Monica M. Gaudiosi (1988). *The Influence of the Islamic Law of Waqf on the Development of the Trust in England: The Case of Merton College* (<https://books.google.com/books?id=bGPwtwAACAAJ>). University of Pennsylvania.

98. Hudson, A. (2003). *Equity and Trusts* (3rd ed.). London: Cavendish Publishing. p. 32. ISBN 1-85941-729-9.

99. "The insider's guide to Ramadan" (<http://edition.cnn.com/2006/WORLD/europe/09/25/insider.ramadan/index.html>). CNN International. 25 September 2006. Retrieved 15 August 2010.

100. Peters, F.E. (2009). *Islam: A Guide for Jews and Christians* (<https://books.google.com/books?id=HYJ2c9E9IM8C&pg=PA19>). p. 20. ISBN 978-1-4008-2548-6. Retrieved 7 October 2014.

101. See:

- Goldschmidt & Davidson (2005), p. 48
- Farah (1994), pp. 145–147
- "Hajj". *Encyclopædia Britannica Online*.

102. Cornell, Vincent J. (2007). *Voices of Islam: Voices of tradition* (<https://books.google.com/books?id=g5LNUS0ciAAC&pg=PA29>). Greenwood Publishing Group. p. 29. ISBN 978-0-275-98733-6. Retrieved 26 August 2012.

103. Glassé, Cyril; Smith, Huston (1 February 2003). *The New Encyclopedia of Islam* (<https://books.google.com/books?id=focLrox-frUC&pg=PA207>). Rowman Altamira. p. 207. ISBN 978-0-7591-0190-6. Retrieved 26 August 2012.

104. Nigosian (2004), p. 70 (https://books.google.com/books?id=my7hnALd_NkC&pg=PA70).

105. Stefon (2010), p. 42–43 (<https://archive.org/details/islamicbeliefspr0000stef/page/42>).

106. Esposito (2010), p. 6.

107. "Islam" (<https://www.history.com/topics/religion/islam>). *History Channel*. A&E Television Networks. 8 October 2019 [5 January 2018]. Retrieved 24 May 2020.

108. See:

- Quran 18:110 (<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Aasura%3D18%3Averse%3D110>)
- Buhl, F.; Welch, A.T. "Muhammad". In *Encyclopaedia of Islam Online* (n.d.).

109. See:

- Esposito (1998), p. 12
- Esposito (2002b), pp. 4–5
- Peters (2003), p. 9
- "Muhammad". *Encyclopædia Britannica Online*.

110. Ünal, Ali (2006). *The Qur'an with Annotated Interpretation in Modern English* (<https://books.google.com/books?id=DyuqdDIjaswC&pg=PA1323>). Tughra Books. pp. 1323–. ISBN 978-1-59784-000-2.

111. See:

- "Slaves and Slavery." *Encyclopedia of the Qur'an*.
- Rabah, Bilal B. *Encyclopedia of Islam*.
- Holt, Lambton & Lewis (1977), p. 36.

112. Watt. *Muhammad at Medina*. pp. 227–228.

113. Serjeant, R.B. "The Sunnah Jâmi'ah, Pacts with the Yathrib Jews, and the Tahrîm of Yathrib: Analysis and Translation of the Documents Comprised in the so-called 'Constitution of Medina'." in *The Life of Muhammad: The Formation of the Classical Islamic World*: Volume iv. Ed. Uri Rubin. Brookfield: Ashgate Publishing, 1998, p. 151 and see same article in Serjeant (1978), pp. 18 ff.

114. Caetani (1905). *Annali dell'Islam, Volume I*. Milano: Hoepli. p. 393.

115. Julius Wellhausen. *Skizzen und Vorarbeiten*, IV, Berlin: Reimer, 1889, p. 82f.

116. Moshe Gil. 1974. "The Constitution of Medina: A Reconsideration." *Israel Oriental Studies* 4. p. 45.

117. Serjeant (1978), p. 4.

118. See:

- Peters (2003), pp. 78–79, 194
- Lapidus (2002), pp. 23–28

119. Buhl, F.; Welch, A.T. "Muhammad". In *Encyclopaedia of Islam Online* (n.d.).

120. Melchert, Christopher (2020). "The Rightly Guided Caliphs: The Range of Views Preserved in Ḥadīth" (<https://books.google.com/books?id=96TDDwAAQBAJ&pg=PA63>). In al-Sarhan, Saud (ed.). *Political Quietism in Islam: Sunni and Shi'i Practice and Thought*. London and New York: I.B. Tauris. pp. 70–71. ISBN 978-1-83860-765-4.

121. Esposito (2003), p. , "Rightly Guided Caliphs".

122. See:

- Holt & Lewis (1977), p. 57
- Hourani (2002), p. 22
- Lapidus (2002), p. 32
- Madelung (1996), p. 43
- Ṭabāṭabā'ī (1979), pp. 30–50

123. See

- Holt & Lewis (1977), p. 74
- Gardet & Jomier (2012)

124. Esposito (2010), p. 38.

125. Holt & Lewis (1977), pp. 67–72.

126. Harney, John (3 January 2016). "How Do Sunni and Shia Islam Differ?" (<https://www.nytimes.com/2016/01/04/world/middleeast/q-and-a-how-do-sunni-and-shia-islam-differ.html>). *The New York Times*. Retrieved 4 January 2016.
127. Waines (2003), p. 46.
128. Ismā'īl ibn 'Umar Ibn Kathīr (2012), p. 505.
129. *Umar Ibn Abdul Aziz* By Imam Abu Muhammad Abdullah ibn Abdul Hakam died 214 AH 829 C.E. Publisher Zam Zam Publishers Karachi, pp. 54–59
130. Ismā'īl ibn 'Umar Ibn Kathīr (2012), p. 522.
131. "Al-Muwatta'" (<http://bewley.virtualave.net/muwcont.html>). Retrieved 7 October 2014.
132. Noel James Coulson (1964). *History of Islamic Law* (<https://books.google.com/books?id=d5Ks31qHISYC>). p. 103. ISBN 978-0-7486-0514-9. Retrieved 7 October 2014.
133. Houtsma, M.T.; Wensinck, A.J.; Lévi-Provençal, E.; Gibb, H.A.R.; Heffening, W., eds. (1993). *E.J. Brill's First Encyclopaedia of Islam, 1913–1936* (<https://books.google.com/books?id=Va6oSxzojzoC>). Volume V: L—Moriscos (reprint ed.). Brill Publishers. pp. 207–. ISBN 978-90-04-09791-9.
134. Moshe Sharon, ed. (1986). *Studies in Islamic History and Civilization: In Honour of Professor David Ayalon* (https://books.google.com/books?id=0_wUAAAAIAAJ&pg=PA264). BRILL. p. 264. ISBN 9789652640147.
135. Mamouri, Ali (8 January 2015). "Who are the Kharijites and what do they have to do with IS?" (<https://www.al-monitor.com/originals/2015/01/islamic-state-kjarijites-continuation.html>). *Al-monitor*. Retrieved 6 March 2022.
136. Blankinship (2008), p. 43.
137. Esposito (2010), p. 87.
138. Puchala, Donald (2003). *Theory and History in International Relations*. Routledge. p. 137.
139. Esposito (2010), p. 45.
140. Al-Biladhuri, Ahmad Ibn Jabir; Hitti, Philip (1969). *Kitab Futuhu'l-Buldan*. AMS Press. p. 219.
141. Lapidus (2002), p. 56.
142. Lewis (1993), pp. 71–83.
143. Lapidus (2002), p. 86.
144. Schimmel, Annemarie. "Sufism" (<https://www.britannica.com/topic/Sufism>). *Encyclopædia Britannica*. Retrieved 17 September 2021.
145. Lapidus (2002), pp. 90, 91.
146. Blankinship (2008), pp. 38–39.
147. Omar Hamdan *Studien zur Kanonisierung des Korantextes: al-Hasan al-Baṣrīs Beiträge zur Geschichte des Korans* Otto Harrassowitz Verlag 2006 ISBN 978-3447053495 pp. 291–292 (German)
148. Blankinship (2008), p. 50.
149. Esposito (2010), p. 88.
150. Doi, Abdur Rahman (1984). *Shariah: The Islamic Law*. London: Ta-Ha Publishers. p. 110. ISBN 978-0-907461-38-8.
151. See:
 - Lapidus (2002), p. 160
 - Waines (2003), pp. 126–127

152. See:

- Holt & Lewis (1977), pp. 80, 92, 105
- Holt, Lambton & Lewis (1977), pp. 661–663
- Lapidus (2002), p. 56
- Lewis (1993), p. 84
- Gardet & Jomier (2012)

153. Jacquart, Danielle (2008). "Islamic Pharmacology in the Middle Ages: Theories and Substances". *European Review* (Cambridge University Press) 16: 219–227.
154. David W. Tschanz, MSPH, PhD (August 2003). "Arab Roots of European Medicine", *Heart Views* 4 (2).
155. Brater, D. Craig; Daly, Walter J. (2000). "Clinical pharmacology in the Middle Ages: Principles that presage the 21st century". *Clinical Pharmacology & Therapeutics*. **67** (5): 447–450 [448]. doi:10.1067/mcp.2000.106465 (<https://doi.org/10.1067%2Fmcp.2000.106465>). PMID 10824622 (<https://pubmed.ncbi.nlm.nih.gov/10824622>). S2CID 45980791 (<https://api.semanticscholar.org/CorpusID:45980791>).
156. Toomer, Gerald (1990). "Al-Khwārizmī, Abu Jaʿfar Muḥammad ibn Mūsā". In Gillispie, Charles Coulston. *Dictionary of Scientific Biography*. 7. New York: Charles Scribner's Sons. ISBN 0-684-16962-2.
157. Micheau, Françoise; Morelon, Régis (1996). "The scientific institutions in the medieval Near East". In Rāshid, Rushdī (ed.). *Encyclopedia of the History of Arabic Science, Volume 3: Technology, alchemy and life sciences* (<https://books.google.com/books?id=mnAXV09Z5bIC>). CRC Press. pp. 991–992. ISBN 978-0-415-12412-6.
158. "The beginnings of modern medicine: the Caliphate" (<https://web.archive.org/web/20110715091828/https://www.planetseed.com/node/17129>). *Planetseed.com*. Archived from the original (<https://www.planetseed.com/node/17129>) on 15 July 2011. Retrieved 29 January 2011.
159. Alatas, Syed Farid (2006). "From Jami'ah to University: Multiculturalism and Christian–Muslim Dialogue" (<https://zenodo.org/record/29439>). *Current Sociology*. **54** (1): 112–132. doi:10.1177/0011392106058837 (<https://doi.org/10.1177%2F0011392106058837>). S2CID 144509355 (<https://api.semanticscholar.org/CorpusID:144509355>).
160. Imamuddin, S.M. (1981). *Muslim Spain 711–1492 AD*. Brill Publishers. p. 169. ISBN 978-90-04-06131-6.
161. Young, Mark (1998). *The Guinness Book of Records* (<https://archive.org/details/guinnessbookofwo1998newy>). p. 242 (<https://archive.org/details/guinnessbookofwo1998newy/page/242>). ISBN 978-0-553-57895-9.
162. Makdisi, George (April–June 1989). "Scholasticism and Humanism in Classical Islam and the Christian West". *Journal of the American Oriental Society*. **109** (2): 175–182 [175–177]. doi:10.2307/604423 (<https://doi.org/10.2307%2F604423>). JSTOR 604423 (<https://www.jstor.org/stable/604423>).
163. Ahmed (2006), pp. 23, 42, 84. "Despite the fact that they did not have a quantified theory of error they were well aware that an increased number of observations qualitatively reduces the uncertainty."
164. Haq, Syed (2009). "Science in Islam". *Oxford Dictionary of the Middle Ages*. ISSN 1703-7603 (<https://www.worldcat.org/search?fq=x0:jrn1&q=n2:1703-7603>). Retrieved 22 October 2014
165. Toomer, G. J. (December 1964). "Review Work: Matthias Schramm (1963) *Ibn Al-Haythams Weg zur Physik*". *Isis*. **55** (4): 464. JSTOR 228328 (<https://www.jstor.org/stable/228328>). "Schramm sums up [Ibn Al-Haytham's] achievement in the development of scientific method."
166. Al-Khalili, Jim (4 January 2009). "The 'first true scientist' " (<http://news.bbc.co.uk/2/hi/science/nature/7810846.stm>). *BBC News*. Retrieved 24 September 2013.

167. Gorini, Rosanna (October 2003). "Al-Haytham the man of experience. First steps in the science of vision" (<http://www.ishim.net/ishimj/4/10.pdf>) (PDF). *Journal of the International Society for the History of Islamic Medicine*. 2 (4): 53–55. Retrieved 25 September 2008.
168. Al-Khalili, Jim (30 January 2008). "It's time to herald the Arabic science that prefigure Darwin and Newton" (<https://www.theguardian.com/commentisfree/2008/jan/30/religion.world>). *The Guardian*. Retrieved 24 September 2013.
169. Al-Khalili, Jim (29 January 2008). "Science: Islam's forgotten geniuses" (<https://web.archive.org/web/20090723135408/http://www.telegraph.co.uk/science/science-news/3323462/Science-Islams-forgotten-genius.html>). *The Telegraph*. Archived from the original (<https://www.telegraph.co.uk/science/science-news/3323462/Science-Islams-forgotten-genius.html>) on 23 July 2009. Retrieved 13 December 2011.
170. Esposito (2010), p. 150.
171. Hamad Subani *The Secret History of Iran* Lulu.com 2013 ISBN 978-1-304-08289-3 74
172. Neue Fischer Weltgeschichte "Islamisierung in Zentralasien bis zur Mongolenzeit" Band 10: Zentralasien, 2012, p. 191 (German)
173. Glubb, John Bagot. "Mecca (Saudi Arabia)" (<https://www.britannica.com/place/Mecca#ref887188>). *Encyclopædia Britannica*. Retrieved 18 September 2021.
174. Andreas Graeser *Zenon von Kition: Positionen u. Probleme* Walter de Gruyter 1975 ISBN 978-3-11-004673-1 p. 260
175. The preaching of Islam: a history of the propagation of the Muslim faith By Sir Thomas Walker Arnold, pp. 227-228
176. Majumdar, Dr. R.C., *History of Mediaeval Bengal*, First published 1973, Reprint 2006, Tulshi Prakashani, Kolkata, ISBN 81-89118-06-4
177. Bowering et al., *The Princeton Encyclopedia of Islamic Political Thought*, ISBN 978-0-691-13484-0, Princeton University Press
178. "Islam in China" (http://www.bbc.co.uk/religion/religions/islam/history/china_1.shtml). BBC. Retrieved 10 August 2011.
179. "The Spread of Islam" (<http://www.yale.edu/yup/pdf/cim6.pdf>) (PDF). Retrieved 2 November 2013.
180. "Ottoman Empire" (http://www.oxfordislamicstudies.com/article/opr/t125/e1801?_hi=41&_pos=3). Oxford Islamic Studies Online. 6 May 2008. Retrieved 26 August 2010.
181. Adas, Michael, ed. (1993). *Islamic and European Expansion*. Philadelphia: Temple University Press. p. 25.
182. Metcalf, Barbara (2009). *Islam in South Asia in Practice*. Princeton University Press. p. 104.
183. Çakmak (2017), pp. 1425–1429.
184. Peacock, A.C.S. (2019). *Islam, Literature and Society in Mongol Anatolia*. Cambridge University Press. doi:10.1017/9781108582124 (<https://doi.org/10.1017%2F9781108582124>). ISBN 978-1-108-58212-4. S2CID 211657444 (<https://api.semanticscholar.org/CorpusID:211657444>).
185. Israeli, Raphael (2002). *Islam in China*. p. 292. Lexington Books. ISBN 0-7391-0375-X.
186. Dillon, Michael (1999). *China's Muslim Hui Community* (<https://archive.org/details/chinasmuslimhuic00dill/page/n62>). Curzon. p. 37 (<https://archive.org/details/chinasmuslimhuic00dill/page/n62>). ISBN 978-0-7007-1026-3.
187. Bulliet (2005), p. 497

188. Subtelny, Maria Eva (November 1988). "Socioeconomic Bases of Cultural Patronage under the Later Timurids" (<https://www.cambridge.org/core/journals/international-journal-of-middle-east-studies/article/socioeconomic-bases-of-cultural-patronage-under-the-later-timurids/2A0F3018EE155F23FC4A7F5F25D7DE6D>). *International Journal of Middle East Studies*. **20** (4): 479–505. doi:10.1017/S0020743800053861 (<https://doi.org/10.1017%2FS0020743800053861>). Retrieved 7 November 2016.
189. "Ghiyath al-Din Jamshid Mas'ud al-Kashi" (<https://mathshistory.st-andrews.ac.uk/Biographies/Al-Kashi/>). University of St Andrews. 1999. Retrieved 29 December 2021.
190. Hassan, Mona (2018). *Longing for the Lost Caliphate: A Transregional History*. Princeton University Press.
191. Drews, Robert (August 2011). "Chapter Thirty – "The Ottoman Empire, Judaism, and Eastern Europe to 1648" " (<https://my.vanderbilt.edu/robertdrews/files/2014/01/Chapter-Thirty.-The-Ottoman-Empire-Judaism-and-Eastern-Europe-to-1648.pdf>) (PDF). *Coursebook: Judaism, Christianity and Islam, to the Beginnings of Modern Civilization* (<https://my.vanderbilt.edu/robertdrews/publications/>). Vanderbilt University.
192. Peter B. Golden: *An Introduction to the History of the Turkic Peoples*; In: Osman Karatay, Ankara 2002, p. 321
193. Maddison, Angus (2003): *Development Centre Studies The World Economy Historical Statistics: Historical Statistics* (<https://books.google.com/books?id=rHJGz3HiJbcC&pg=PA259>), OECD Publishing, ISBN 92-64-10414-3, pages 259–261
194. Giorgio Riello, Tirthankar Roy (2009). *How India Clothed the World: The World of South Asian Textiles, 1500–1850* (<https://books.google.com/books?id=niuwCQAAQBAJ&pg=PA174>). Brill Publishers. p. 174. ISBN 978-90-474-2997-5.
195. Sanjay Subrahmanyam (1998). *Money and the Market in India, 1100–1700*. Oxford University Press. ISBN 978-0-521-25758-9.
196. Abhay Kumar Singh (2006). *Modern World System and Indian Proto-industrialization: Bengal 1650–1800, (Volume 1)*. Northern Book Centre. ISBN 978-81-7211-201-1.
197. Jens Peter Laut *Vielfalt türkischer Religionen* Albert-Ludwigs-Universität Freiburg (German) p. 31
198. Ga'bor A'goston, Bruce Alan Masters *Encyclopedia of the Ottoman Empire* Infobase Publishing 2010 ISBN 978-1-4381-1025-7 p. 540
199. Algar, Ayla Esen (1 January 1992). *The Dervish Lodge: Architecture, Art, and Sufism in Ottoman Turkey* (<https://books.google.com/books?id=fc69BhBDjhwC&q=ottomans+sufism>). University of California Press. ISBN 978-0-520-07060-8. Retrieved 29 April 2020 – via Google Books.
200. Wasserstein, David J.; Ayalon, Ami (17 June 2013). *Mamluks and Ottomans: Studies in Honour of Michael Winter* (<https://books.google.com/books?id=SMGSTgfU7CQC&q=ottomans+sufism&pg=PA106>). Routledge. ISBN 978-1-136-57917-2. Retrieved 29 April 2020 – via Google Books.
201. "Ismail Safavi". *Encyclopædia Iranica*.
202. Mahmoud A. El-Gamal (2006). *Islamic Finance: Law, Economics, and Practice* (<https://books.google.com/books?id=2EIRUvoVRxYC&pg=PA118>). Cambridge University Press. p. 122. ISBN 978-1-139-45716-3.
203. Spencer C. Tucker; Priscilla Mary Roberts, eds. (2008). *The Encyclopedia of the Arab-Israeli Conflict: A Political, Social and Military History* (<https://books.google.com/books?id=YAd8efHdVzIC&pg=PA917>). ABC-CLIO. p. 917. ISBN 978-1-85109-842-2.
204. Frederic M. Wehrey (2010). *The Iraq Effect: The Middle East After the Iraq War* (<https://books.google.com/books?id=i-3LAlfW7DIC&pg=PA91>). Rand Corporation. p. 91. ISBN 978-0-8330-4788-5.

205. Ernest Tucker (1994). "Nadir Shah and the Ja 'fari Madhhab Reconsidered". *Iranian Studies*. 27 (1–4): 163–179. doi:10.1080/00210869408701825 (<https://doi.org/10.1080%2F00210869408701825>). JSTOR 4310891 (<https://www.jstor.org/stable/4310891>).
206. Ernest Tucker (29 March 2006). "Nāder Shāh" (<http://www.iranicaonline.org/articles/nader-shah>). *Encyclopædia Iranica*.
207. Mary Hawkesworth, Maurice Kogan *Encyclopedia of Government and Politics: 2-volume set* Routledge 2013 ISBN 978-1-136-91332-7 pp. 270–271
208. Richard Gauvain *Salafi Ritual Purity: In the Presence of God* Routledge 2013 ISBN 978-0-7103-1356-0 p. 6
209. Spevack, Aaron (2014). *The Archetypal Sunni Scholar: Law, Theology, and Mysticism in the Synthesis of al-Bajuri* (<https://books.google.com/books?id=htx8BAAAQBAJ>). SUNY Press. pp. 129–130. ISBN 978-1-4384-5371-2.
210. Donald Quataert *The Ottoman Empire, 1700–1922* Cambridge University Press 2005 ISBN 978-0-521-83910-5 p. 50
211. Ga'bor A'goston, Bruce Alan Masters *Encyclopedia of the Ottoman Empire* Infobase Publishing 2010 ISBN 978-1-4381-1025-7 p. 260
212. Esposito (2010), p. 146.
213. "Graves desecrated in Mizdah" (<http://www.libyaherald.com/2013/09/04/graves-desecrated-in-mizdah/#axzz2jWG0vDDO>). *Libya Herald*. 4 September 2013. Retrieved 2 November 2013.
214. Nicolas Laos *The Metaphysics of World Order: A Synthesis of Philosophy, Theology, and Politics* Wipf and Stock Publishers 2015 ISBN 978-1-4982-0102-5 p. 177
215. Rubin, Barry M. (2000). *Guide to Islamist Movements* (<https://books.google.com/books?id=wEih57-GWQQC&pg=PA79>). M.E. Sharpe. p. 79. ISBN 0-7656-1747-1. Retrieved 28 June 2010.
216. Esposito (2010), p. 147.
217. Esposito (2010), p. 149.
218. Robert L. Canfield (2002). *Turko-Persia in Historical Perspective* (<https://books.google.com/books?id=g3JhKNSk8tQC&pg=PAPA131>). Cambridge University Press. pp. 131–. ISBN 978-0-521-52291-5.
219. Sanyal, Usha (23 July 1998). "Generational Changes in the Leadership of the Ahl-e Sunnat Movement in North India during the Twentieth Century" (<https://www.cambridge.org/core/journals/modern-asian-studies/article/generational-changes-in-the-leadership-of-the-ahle-sunnat-movement-in-north-india-during-the-twentieth-century/8AAAC4CFEFC4F4084731C3964A5CAE84>). *Modern Asian Studies*. 32 (3): 635–656. doi:10.1017/S0026749X98003059 (<https://doi.org/10.1017%2FS0026749X98003059>) – via Cambridge Core.
220. "Search Results" (<http://www.oxfordreference.com/search?siteToSearch=aup&q=barelvi&searchBtn=Search&isQuickSearch=true>). *oxfordreference.com*.
221. Lapidus (2002), pp. 358, 378–380, 624.
222. Buzpinar, Ş. Tufan (March 2007). "Celal Nuri's Concepts of Westernization and Religion". *Middle Eastern Studies*. 43 (2): 247–258. doi:10.1080/00263200601114091 (<https://doi.org/10.1080%2F00263200601114091>). JSTOR 4284539 (<https://www.jstor.org/stable/4284539>). S2CID 144461915 (<https://api.semanticscholar.org/CorpusID:144461915>).
223. Robert Rabil *Salafism in Lebanon: From Apoliticism to Transnational Jihadism* Georgetown University Press 2014 ISBN 978-1-62616-118-4 chapter: "Doctrine"

224. Lauziere, Henri (2016). *The Making of Salafism: ISLAMIC REFORM IN THE TWENTIETH CENTURY*. New York, Chichester, West Sussex: Columbia University Press. pp. 231–232. ISBN 978-0-231-17550-0. "Beginning with Louis Massignon in 1919, it is true that Westerners played a leading role in labeling Islamic modernists as Salafis, even though the term was a misnomer. At the time, European and American scholars felt the need for a useful conceptual box to place Muslim figures such as Jamal al-Din al-Afghani, Muhammad Abduh, and their epigones, all of whom seemed inclined toward a scripturalist understanding of Islam but proved open to rationalism and Western modernity. They chose to adopt salafiyya—a technical term of theology, which they mistook for a reformist slogan and wrongly associated with all kinds of modernist Muslim intellectuals."
225. Henri Lauzière *The Making of Salafism: Islamic Reform in the Twentieth Century* Columbia University Press 2015 ISBN 978-0-231-54017-9
226. "Political Islam: A movement in motion" (<https://www.economist.com/blogs/erasmus/2014/01/political-islam>). *Economist Magazine*. 3 January 2014. Retrieved 1 January 2014.
227. Ashk Dahlen Islamic Law, *Epistemology and Modernity: Legal Philosophy in Contemporary Iran* Routledge 2004 ISBN 978-1-135-94355-4
228. "New Turkey" (<https://web.archive.org/web/20101004145229/http://weekly.ahram.org.eg/2000/488/chrncls.htm>). *Al-Ahram Weekly*. No. 488. 29 June – 5 July 2000. Archived from the original (<http://weekly.ahram.org.eg/2000/488/chrncls.htm>) on 4 October 2010. Retrieved 16 May 2010.
229. Mango, Andrew (26 August 2002). *Ataturk: The Biography of the founder of Modern Turkey* (<https://books.google.com/books?id=yPSGDwAAQBAJ&q=atat%C3%BCrk+caliphate&pg=PT317>). Abrams Books. ISBN 978-1-59020-924-0. Retrieved 29 April 2020 – via Google Books.
230. İnalçık, Halil (29 April 1982). "The Caliphate and Ataturk's İnkılab" (<https://books.google.com/books?id=iViDoAEACAAJ&q=atat%C3%BCrk+caliphate>). *Türk Tarih Kurumu*. Retrieved 29 April 2020 – via Google Books.
231. "Organization of the Islamic Conference" (http://news.bbc.co.uk/2/hi/middle_east/country_profiles/1555062.stm). *BBC News*. 26 December 2010. Retrieved 24 September 2013.
232. Haddad & Smith (2002), p. 271.
233. Bulliet (2005), p. 722
234. "Are secular forces being squeezed out of Arab Spring?" (<https://www.bbc.co.uk/news/world-middle-east-14447820>). *BBC News*. 9 August 2011. Retrieved 10 August 2011.
235. Slackman, Michael (23 December 2008). "Jordanian students rebel, embracing conservative Islam" (<https://www.nytimes.com/2008/12/24/world/middleeast/24jordan.html>). *New York Times*. Retrieved 15 August 2011.
236. Kirkpatrick, David D. (3 December 2011). "Egypt's vote puts emphasis on split over religious rule" (<https://www.nytimes.com/2011/12/04/world/middleeast/egypts-vote-propels-islamic-law-into-spotlight.html>). *The New York Times*. Retrieved 8 December 2011.
237. Lauziere, Henri (2016). *The Making of Salafism: ISLAMIC REFORM IN THE TWENTIETH CENTURY*. New York, Chichester, West Sussex: Columbia University Press. p. 237. ISBN 978-0-231-17550-0. "Prior to the fall of the Ottoman Empire, leading reformers who happened to be Salafi in creed were surprisingly open-minded: although they adhered to neo-Hanbali theology. However, the aftermath of the First World War and the expansion of European colonialism paved the way for a series of shifts in thought and attitude. The experiences of Rida offer many examples... he turned against the Shi'is who dared, with reason, to express doubts about the Saudi-Wahhabi project... . Shi'is were not the only victims: Rida and his associates showed their readiness to turn against fellow Salafis who questioned some of the Wahhabis' religious interpretations."

238. G. Rabil, Robert (2014). *Salafism in Lebanon: From Apoliticism to Transnational Jihadism*. Washington DC, USA: Georgetown University Press. pp. 32–33. ISBN 978-1-62616-116-0. "Western colonialists established in these countries political orders... that, even though not professing enmity to Islam and its institutions, left no role for Islam in society. This caused a crisis among Muslim reformists, who felt betrayed not only by the West but also by those nationalists, many of whom were brought to power by the West... Nothing reflects this crisis more than the ideological transformation of Rashid Rida (1865–1935)... He also revived the works of Ibn Taymiyah by publishing his writings and promoting his ideas. Subsequently, taking note of the cataclysmic events brought about by Western policies in the Muslim world and shocked by the abolition of the caliphate, he transformed into a Muslim intellectual mostly concerned about protecting Muslim culture, identity, and politics from Western influence. He supported a theory that essentially emphasized the necessity of an Islamic state in which the scholars of Islam would have a leading role... Rida was a forerunner of Islamist thought. He apparently intended to provide a theoretical platform for a modern Islamic state. His ideas were later incorporated into the works of Islamic scholars. Significantly, his ideas influenced none other than Hassan al-Bannah, founder of the Muslim Brotherhood in Egypt... The Muslim Brethren have taken up Rida's Islamic fundamentalism, a right-wing radical movement founded in 1928,.."
239. "Huge rally for Turkish secularism" (<http://news.bbc.co.uk/2/hi/6604643.stm>). *BBC News*. 29 April 2011. Retrieved 6 December 2011.
240. Saleh, Heba (15 October 2011). "Tunisia moves against headscarves" (<http://news.bbc.co.uk/2/hi/6053380.stm>). *BBC News*. Retrieved 6 December 2011.
241. "Laying down the law: Islam's authority deficit" (http://www.economist.com/node/9409354?story_id=9409354). *The Economist*. 28 June 2007. Retrieved 15 August 2011.
242. Binder, Leonard (1988). *Islamic liberalism: a critique of development ideologies* (<https://books.google.com/books?id=pkNKPebCfwEC>). University of Chicago Press. ISBN 978-0-226-05147-5.
243. "Ultraconservative Islam on rise in Mideast" (<http://www.nbcnews.com/id/27256187/page/2/>). *MSNBC*. 18 October 2008. Retrieved 24 September 2013.
244. Almkhtar, Sarah; Peçanha, Sergio; Wallace, Tim (5 January 2016). "Behind Stark Political Divisions, a More Complex Map of Sunnis and Shiites" (<https://www.nytimes.com/interactive/2016/01/04/world/middleeast/sunni-shiite-map-middle-east-iran-saudi-arabia.html>). *The New York Times*. Retrieved 6 January 2016.
245. "Why dissidents are gathering in Istanbul" (<https://www.economist.com/middle-east-and-africa/2018/10/11/why-dissidents-are-gathering-in-istanbul>). *The Economist*. 11 October 2018. Retrieved 6 January 2022.
246. Thames, Knox. "Why the Persecution of Muslims Should Be on Biden's Agenda" (<https://foreignpolicy.com/2021/01/06/muslims-islam-china-india-myanmar-persecution-repression-biden-human-rights/>). *Foreign Policy Magazine*. Retrieved 5 February 2022.
247. Perrin, Andrew (10 October 2003). "Weakness in numbers" (<http://content.time.com/time/magazine/article/0,9171,428133,00.html>). *Time*. Retrieved 24 September 2013.
248. Beydoun, Khaled A. "For China, Islam is a 'mental illness' that needs to be 'cured' " (<https://www.aljazeera.com/indepth/opinion/china-islam-mental-illness-cured-181127135358356.html>). *Al Jazeera*. Archived (<https://web.archive.org/web/20181210012542/https://www.aljazeera.com/indepth/opinion/china-islam-mental-illness-cured-181127135358356.html>) from the original on 10 December 2018. Retrieved 5 February 2022.
249. Slackman, Michael (28 January 2007). "In Egypt, a new battle begins over the veil" (<https://www.nytimes.com/2007/01/28/weekinreview/28slackman.html>). *The New York Times*. Retrieved 15 August 2011.
250. Nigosian (2004), p. 41.

251. "Islamic televangelist; holy smoke" (<http://www.economist.com/node/21534763>). *The Economist*. Retrieved 5 February 2022.
252. Esposito (2010), p. 263.
253. V. Šisler: *The Internet and the Construction of Islamic Knowledge in Europe* p. 212
254. Esposito (2004), pp. 118–119, 179.
255. Rippin (2001), p. 288.
256. Lipka, Michael, and Conrad Hackett. [2015] 6 April 2017. "Why Muslims are the world's fastest-growing religious group (<https://www.pewresearch.org/fact-tank/2017/04/06/why-muslims-are-the-worlds-fastest-growing-religious-group/>)" (data analysis). *Fact Tank*. Pew Research Center.
257. David B. Barrett, George T. Kurian, and Todd M. Johnson, *World Christian Encyclopedia: A comparative survey of churches and religions in the modern world*, Vol. 1: The world by countries: religionists, churches, ministries 2d ed. (New York: Oxford Univ. Press, 2001), 4.
258. Pew Forum for Religion & Public Life. April 2015. "The Future of World Religions: Population Growth Projections, 2010–2050 (https://assets.pewresearch.org/wp-content/uploads/sites/11/2015/03/PF_15.04.02_ProjectionsFullReport.pdf)." Pew Research Center. p. 70 Article (<http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/>).
259. Pew Forum for Religion & Public Life (2009), p. 11.
260. Ba-Yunus, Ilyas; Kone, Kassim (2006). *Muslims in the United States* (<https://archive.org/details/muslimsunitedsta00bayu>). Greenwood Publishing Group. p. 172 (<https://archive.org/details/muslimsunitedsta00bayu/page/n186>). ISBN 978-0-313-32825-1.
261. "Secrets of Islam" (https://www.usnews.com/usnews/graphics/religion/islams_global_reach.htm). *U.S. News & World Report*. Retrieved 24 September 2013. Information provided by the International Population Center, Department of Geography, San Diego State University (2005).
262. Pew Forum for Religion & Public Life (2009), pp. 15, 17.
263. "Explore All Countries – China" (<https://www.cia.gov/the-world-factbook/countries/china/>). *The World Factbook*. Central Intelligence Agency. Retrieved 15 September 2009.
264. "China (includes Hong Kong, Macau, and Tibet)" (<https://2009-2017.state.gov/j/drl/rls/irf/2006/71338.htm>). *Archived Content*. U.S. Department of State. Retrieved 24 September 2013.
265. "Muslims in Europe: Country guide" (<http://news.bbc.co.uk/2/hi/europe/4385768.stm>). *BBC News*. 23 December 2005. Retrieved 1 April 2010.
266. "Conversion" (<https://www.pewforum.org/2011/01/27/future-of-the-global-muslim-population-related-factors/#conversion>). The Future of the Global Muslim Population (<https://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/>) (Report). Pew Research Center. 27 January 2011. "there is no substantial net gain or loss in the number of Muslims through conversion globally; the number of people who become Muslims through conversion seems to be roughly equal to the number of Muslims who leave the faith"
267. "Sunni" (<https://www.britannica.com/topic/Sunni>). *Encyclopædia Britannica*. Retrieved 17 September 2021.
268. Yavuz, Yusuf Şevki (1994). "Ahl as-Sunnah" (<https://islamansiklopedisi.org.tr/ehl-i-sunnet>). *İslam Ansiklopedisi* (in Turkish). Vol. 10. Istanbul: Turkish Diyanet Foundation. pp. 525–530.
269. Esposito (2003), pp. 275, 306
270. Hadi Enayat *Islam and Secularism in Post-Colonial Thought: A Cartography of Asadian Genealogies* Springer Publishing, 30 June 2017 ISBN 978-3-319-52611-9 p.48
271. Rico Isaacs, Alessandro Frigerio *Theorizing Central Asian Politics: The State, Ideology and Power* Springer Publishing 2018 ISBN 978-3-319-97355-5 p. 108
272. Esposito (1999), p. 280.

273. Richard Gauvain *Salafi Ritual Purity: In the Presence of God* Routledge 2013 ISBN 978-0-7103-1356-0 page 8
274. Svante E. Cornell *Azerbaijan Since Independence* M.E. Sharpe ISBN 9780765630049 p. 283
275. Robert W. Hefner *Shari'a Politics: Islamic Law and Society in the Modern World* Indiana University Press 2011 ISBN 978-0-253-22310-4 p. 170
276. Newman, Andrew J. *Shi'ī* (<https://www.britannica.com/topic/Shii>). Encyclopedia Britannica. Retrieved 28 December 2021.
277. McLaughlin, Daniel (February 2008). *Yemen: The Bradt Travel Guide - Daniel McLaughlin* - Google Books (<https://books.google.com/books?id=eQvhZaEVzjC&q=zaydi+similar+sunni&pg=PA23>). ISBN 9781841622125. Retrieved 30 November 2013.
278. Newman, Andrew J. (2013). "Introduction" (https://books.google.com/books?id=-_M8BQAAQBAJ&pg=PP18). *Twelver Shiism: Unity and Diversity in the Life of Islam, 632 to 1722* (https://books.google.com/books?id=-_M8BQAAQBAJ). Edinburgh University Press. p. 2. ISBN 978-0-7486-7833-4. Archived (https://web.archive.org/web/20160501201413/https://books.google.com/books?id=-_M8BQAAQBAJ) from the original on 1 May 2016. Retrieved 13 October 2015.
279. Robert Brenton Betts (31 July 2013). *The Sunni-Shi'a Divide: Islam's Internal Divisions and Their Global Consequences* (https://books.google.com/books?id=vFq_KUqqWJMC&pg=PA15). pp. 14–15. ISBN 978-1-61234-522-2. Retrieved 7 January 2015.
280. Hoffman, Valerie Jon (2012). *The Essentials of Ibadi Islam* (<https://books.google.com/books?id=JNxxvMRJM3EAC>). Syracuse: Syracuse University Press. pp. 3–4. ISBN 9780815650843.
281. Musa, Aisha Y. (2010). "The Qur'anists" (<https://www.academia.edu/1035742>). *Religion Compass*. 4 (1): 12–21. doi:10.1111/j.1749-8171.2009.00189.x (<https://doi.org/10.1111%2Fj.1749-8171.2009.00189.x>). ISSN 1749-8171 (<https://www.worldcat.org/issn/1749-8171>).
282. Brown, Daniel W. (4 March 1999). *Rethinking Tradition in Modern Islamic Thought* (https://books.google.com/books?id=6RPcYgx5u_MC). Cambridge University Press. pp. 7–45, 68. ISBN 978-0-521-65394-7.
283. Juynboll, G. H. A. (1969). *The Authenticity of the Tradition Literature: Discussions in Modern Egypt,... G.H.A. Juynboll,...* (<https://books.google.com/books?id=xAUVA AAAAIAAJ>) Brill Archive. pp. 23–25.
284. *Magazine Al Manar* (<http://archive.org/details/almanaralmanar>) (in Arabic).
285. "BEKTĀŠĪYA – Encyclopaedia Iranica" (<http://www.iranicaonline.org/articles/bektasiya>). www.iranicaonline.org.
286. Jorgen S Nielsen *Muslim Political Participation in Europe* Edinburgh University Press 2013 ISBN 978-0-748-67753-5 page 255
287. John Shindeldecker: *Turkish Alevis Today: II Alevi Population Size and Distribution* (http://www.alevi.dk/ENGELSK/Turkish_Alevis_Today.pdf), PDF-Datei, See also *Encyclopaedia of the Orient: Alevi* (<http://i-cias.com/e.o/alevi.htm>), consulted on 30 May 2017.
288. "Who Are the Ahmadi?" (<http://news.bbc.co.uk/2/hi/8711026.stm>). *bbc.co.uk*. Retrieved 6 October 2013.

289. See:

- *Breach of Faith* (<https://books.google.com/books?id=yi8ONle1fv4C&pg=PA8>). Human Rights Watch. June 2005. p. 8. Retrieved 29 March 2014. "Estimates of around 20 million would be appropriate"
 - Larry DeVries; Don Baker; Dan Overmyer (1 November 2011). *Asian Religions in British Columbia* (<https://books.google.com/books?id=dgtgGhMUglUC&pg=PA72>). University of British Columbia Press. ISBN 978-0-7748-1662-5. Retrieved 29 March 2014. "The community currently numbers around 15 million spread around the world"
 - Campo (2009), p. 24 (https://books.google.com/books?id=OZbyz_Hr-eIC&pg=PA23)
 - "Ahmadiyya Muslims" (<https://www.pbs.org/wnet/religionandethics/2012/01/20/january-20-2012-ahmadiyya-muslims/10124/>). *Religion & Ethics Newsweekly*. PBS. 20 January 2012. Retrieved 6 October 2013.
290. Esposito (2004), p. 11 (<https://books.google.com/books?id=E324pQEEQQcC&pg=PA11>).
291. Dhume, Sadanand (1 December 2017). "Pakistan Persecutes a Muslim Minority" (<https://www.wsj.com/articles/pakistan-persecutes-a-muslim-minority-1512087028>). *Wall Street Journal*. ISSN 0099-9660 (<https://www.worldcat.org/issn/0099-9660>). Retrieved 14 July 2018.
292. Benakis, Theodoros (13 January 2014). "Islamophoobia in Europe!" (<https://web.archive.org/web/20160131145036/http://neurope.eu/article/islamophobia-europe/>). *New Europe*. Brussels. Archived from the original (<http://neurope.eu/article/islamophobia-europe/>) on 31 January 2016. Retrieved 20 October 2015. "Anyone who has travelled to Central Asia knows of the non-denominational Muslims—those who are neither Shiites nor Sounites, but who accept Islam as a religion generally."
293. Kirkham, Bri (2015). "Indiana Blood Center cancels 'Muslims for Life' blood drive" (<https://web.archive.org/web/20151125113410/http://www.ballstatedaily.com/article/2015/04/nli-muslim-blood-drive>). Archived from the original (<http://www.ballstatedaily.com/article/2015/04/nli-muslim-blood-drive>) on 25 November 2015. Retrieved 21 October 2015. "Ball State Student Sadie Sial identifies as a non-denominational Muslim, and her parents belong to the Ahmadiyya Muslim Community. She has participated in multiple blood drives through the Indiana Blood Center."
294. Pollack, Kenneth (2014). *Unthinkable: Iran, the Bomb, and American Strategy* (<https://books.google.com/books?id=jQGZBAAQBAJ&pg=PA29>). p. 29. ISBN 978-1-4767-3393-7. "Although many Iranian hardliners are Shi'a chauvinists, Khomeini's ideology saw the revolution as pan-Islamist, and therefore embracing Sunni, Shi'a, Sufi, and other, more nondenominational Muslims"
295. Burns, Robert (2011). *Christianity, Islam, and the West* (<https://books.google.com/books?id=akWUGyN7fwEC&pg=PA55>). p. 55. ISBN 978-0-7618-5560-6. "40 per cent called themselves "just a Muslim" according to the Council of American-Islamic relations"
296. Tatari, Eren (2014). *Muslims in British Local Government: Representing Minority Interests in Hackney, Newham and Tower Hamlets* (https://books.google.com/books?id=x_4QBQAAQBAJ&pg=PA111). p. 111. ISBN 978-90-04-27226-2. "Nineteen said that they are Sunni Muslims, six said they are just Muslim without specifying a sect, two said they are Ahmadi, and two said their families are Alevi"
297. Lopez, Ralph (2008). *Truth in the Age of Bushism* (<https://books.google.com/books?id=vuNfXxnYWPIC&pg=PA65>). p. 65. ISBN 978-1-4348-9615-5. "Many Iraqis take offense at reporters' efforts to identify them as Sunni or Shiite. A 2004 Iraq Centre for Research and Strategic Studies poll found the largest category of Iraqis classified themselves as "just Muslim.""
298. "Chapter 1: Religious Affiliation" (<https://www.pewforum.org/2012/08/09/the-worlds-muslims-unity-and-diversity-1-religious-affiliation/#identity>). *The World's Muslims: Unity and Diversity*. Pew Research Center's Religion & Public Life Project. 9 August 2012. Retrieved 4 September 2013.

299. See:

- Esposito (2003), p. 302
 - Malik & Hinnells (2006), p. 3
 - Turner (1998), p. 145
 - Trimingham (1998), p. 1
 - "Afghanistan: A Country Study – Sufism" ([http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+af0061\)\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+af0061))). Library of Congress Country Studies. 1997. Retrieved 18 April 2007.
300. Zarruq, Ahmed, Zaineb Istrabadi, and Hamza Yusuf Hanson. 2008. *The Principles of Sufism*. Amal Press.
301. Andani, Khalil. "A Survey of Ismaili Studies Part 1: Early Ismailism and Fatimid Ismailism." *Religion Compass* 10.8 (2016): 191-206.
302. Aminrazavi, Mehdi. [2009] 2016. "Mysticism in Arabic and Islamic Philosophy (<https://plato.stanford.edu/archives/sum2016/entries/arabic-islamic-mysticism/>)." *The Stanford Encyclopedia of Philosophy*, edited by E. N. Zalta. Retrieved 25 May 2020.
303. Knysh, Alexander. 2015. *Islam in Historical Perspective*. Routledge. ISBN 978-1-317-34712-5. p. 214.
304. Haviland, Charles (30 September 2007). "The roar of Rumi – 800 years on" (<http://news.bbc.co.uk/2/hi/7016090.stm>). *BBC News*. Retrieved 10 August 2011.
305. "Islam: Jalaluddin Rumi" (http://www.bbc.co.uk/religion/religions/islam/art/rumi_1.shtml). *BBC*. 1 September 2009. Retrieved 10 August 2011.
306. Chittick (2008), pp. 3–4, 11.
307. Chittick (2008), p. .
308. Nasr, Seyyed Hossein (1993). *An Introduction to Islamic Cosmological Doctrines* (<https://archive.org/details/introductiontois00nasr>). p. 192 (<https://archive.org/details/introductiontois00nasr/page/192>). ISBN 978-0-7914-1515-3. Retrieved 17 January 2015.
309. "tariqa | Islam" (<http://www.britannica.com/EBchecked/topic/583591/tariqa>). *Britannica.com*. 4 February 2014. Retrieved 29 May 2015.
310. Cook, David (4 May 2015). "Mysticism in Sufi Islam". *Oxford Research Encyclopedia of Religion*. doi:10.1093/acrefore/9780199340378.013.51 (<https://doi.org/10.1093/acrefore/9780199340378.013.51>). ISBN 978-0-19-934037-8
311. Stoeber, Michael (3 September 2015). "The Comparative Study of Mysticism". *Oxford Research Encyclopedia of Religion*. doi:10.1093/acrefore/9780199340378.013.93 (<https://doi.org/10.1093/acrefore/9780199340378.013.93>). ISBN 978-0-19-934037-8
312. Bowker, John (2000). *The Concise Oxford Dictionary of World Religions* (https://archive.org/details/isbn_9780192800947). doi:10.1093/acref/9780192800947.001.0001 (<https://doi.org/10.1093/acref/9780192800947.001.0001>). ISBN 978-0-19-280094-7.
313. Sanyal, Usha (1998). "Generational Changes in the Leadership of the Ahl-e Sunnat Movement in North India during the Twentieth Century" (<http://journals.cambridge.org/action/displayFulltext?type=1&fid=69415&jid=ASS&volumeId=32&issueId=03&aid=69414>). *Modern Asian Studies*. 32 (3): 635–656. doi:10.1017/S0026749X98003059 (<https://doi.org/10.1017/S0026749X98003059>).
314. . "Ahl al-Sunnah wa'l-Jamaah (<http://www.oxfordreference.com/view/10.1093/oi/authority.20110803095357101>)". In Esposito (2003). – via Oxford Reference.
315. Alvi, Farhat. "The Significant Role of Sufism in Central Asia" ([http://pu.edu.pk/images/journal/uoc/PDF-FILES/\(2\)%20The%20Significant%20Role%20of%20Sufism%20in%20Central%20Asia%20\(Dr.%20Farh.pdf](http://pu.edu.pk/images/journal/uoc/PDF-FILES/(2)%20The%20Significant%20Role%20of%20Sufism%20in%20Central%20Asia%20(Dr.%20Farh.pdf)) (PDF).

316. Johns, Anthony H (1995). "Sufism in Southeast Asia: Reflections and Reconsiderations". *Journal of Southeast Asian Studies*. **26** (1): 169–183. doi:10.1017/S0022463400010560 (<http://doi.org/10.1017/S0022463400010560>). JSTOR 20071709 (<https://www.jstor.org/stable/20071709>).
317. Babou, Cheikh Anta (2007). "Sufism and Religious Brotherhoods in Senegal". *International Journal of African Historical Studies*. **40** (1): 184–186.
318. Esposito, John L. (ed.). "Islamic Law" (<http://www.oxfordislamicstudies.com/print/opr/t125/e1107>). *The Oxford Dictionary of Islam* – via Oxford Islamic Studies Online.
319. Vikør, Knut S. 2014. "Sharī'ah (<https://web.archive.org/web/20140604214623/http://bridgingcultures.neh.gov/muslimjourneys/items/show/226>)." In *The Oxford Encyclopedia of Islam and Politics*, edited by E. Shahin. Oxford: Oxford University Press. Archived from the original (<http://bridgingcultures.neh.gov/muslimjourneys/items/show/226>) on 4 June 2014. Retrieved 25 May 2020.
320. Esposito, John L.; DeLong-Bas, Natana J. (2001). *Women in Muslim Family Law* (<https://books.google.com/books?id=MOmaDq8HKCgC&pg=PA2>). Syracuse University Press. pp. 2–. ISBN 978-0-8156-2908-5. Quote: "[...], by the ninth century, the classical theory of law fixed the sources of Islamic law at four: the *Quran*, the *Sunnah* of the Prophet, *qiyas* (analogical reasoning), and *ijma* (consensus)."
321. Leaman (2006), p. 214 (<https://books.google.com/books?id=isDgl0-0lp4C&pg=PA214>).
322. Nigosian (2004), p. 116 (https://books.google.com/books?id=my7hnALd_NkC&pg=PA116).
323. Dahlen, Ashk. 2004. *Islamic Law, Epistemology and Modernity: Legal Philosophy in Contemporary Iran*. Routledge. ISBN 978-1-135-94355-4.
324. Mayer, Ann Elizabeth. 2009. "Law. Modern Legal Reform (<http://www.oxfordislamicstudies.com/article/opr/t236/e0473>)." In *The Oxford Encyclopedia of the Islamic World*, edited by J. L. Esposito. Oxford: Oxford University Press.
325. An-Na'im, Abdullahi A. (1996). "Islamic Foundations of Religious Human Rights" (<https://books.google.com/books?id=aqyWwF5YA1gC&pg=PA337>). In Witte, John; van der Vyver, Johan D. (eds.). *Religious Human Rights in Global Perspective: Religious Perspectives*. pp. 337–359. ISBN 978-90-411-0179-2.
326. Hajjar, Lisa (2004). "Religion, State Power, and Domestic Violence in Muslim Societies: A Framework for Comparative Analysis". *Law & Social Inquiry*. **29** (1): 1–38. doi:10.1111/j.1747-4469.2004.tb00329.x (<https://doi.org/10.1111/j.1747-4469.2004.tb00329.x>). JSTOR 4092696 (<https://www.jstor.org/stable/4092696>). S2CID 145681085 (<https://api.semanticscholar.org/CorpusID:145681085>).
327. Al-Suwaidi, J. 1995. *Arab and western conceptions of democracy; in Democracy, War, and Peace in the Middle East*, edited by D. Garnham and M. A. Tessler. Bloomington: Indiana University Press. ISBN 978-0-253-20939-9. see Chapters 5 and 6.
328. Bharathi, K. S. 1998. *Encyclopedia of Eminent Thinkers*. p. 38.
329. Weiss (2002), pp. 3, 161.
330. Iqbal, Zamir, Abbas Mirakhor, Nouredine Krichenne, and Hossein Askari. *The Stability of Islamic Finance: Creating a Resilient Financial Environment*. p. 75.
331. Karim, Shafiel A. (2010). *The Islamic Moral Economy: A Study of Islamic Money and Financial Instruments*. Boca Raton, FL: Brown Walker Press. ISBN 978-1-59942-539-9.
332. Foster, John (1 December 2009). "How Islamic finance missed heavenly chance" (<http://news.bbc.co.uk/2/hi/business/8388644.stm>). BBC. Retrieved 13 February 2022.
333. Domat, Chloe (20 October 2020). "What Is Islamic Finance And How Does It Work?" (<https://www.gfmag.com/topics/blogs/islamic-finance-faq-what-islamic-finance-and-how-does-it-work>). *Global Finance magazine*. Retrieved 13 February 2022.

334. Merchant, Brian (14 November 2013). "Guaranteeing a Minimum Income Has Been a Utopian Dream for Centuries" (https://www.vice.com/en_us/article/z4mbg3/guaranteeing-a-minimum-income-has-been-a-utopian-dream-for-centuries). *VICE*. Retrieved 3 June 2019.
335. Quddus, Syed Abdul. *The Challenge of Islamic Renaissance*.
336. Al-Buraey, Muhammad (1985). *Administrative Development: An Islamic Perspective* (<https://books.google.com/books?id=IT8OAAAAQAAJ>). KPI. pp. 252–. ISBN 978-0-7103-0059-1.
337. Akgündüz, Ahmed; Öztürk, Said (2011). *Ottoman History: Misperceptions and Truths* (https://books.google.com/books?id=EnT_zhqEe5cC&pg=PA539). IUR Press. pp. 539–. ISBN 978-90-90-26108-9. Retrieved 7 October 2014.
338. Al-Jawzi, Ibn (2001). *The Biography and Virtues of Omar Bin Abd al-Aziz – The Ascetic Caliph*. IUR Press. p. 130.
339. Firestone (1999), pp. 17–18.
340. Afsaruddin, Asma. "Jihad" (<https://www.britannica.com/topic/jihad>). *Encyclopædia Britannica*. Retrieved 17 September 2021.
341. See:
 - Brockopp (2003), pp. 99–100
 - Esposito (2003), p. 93
342. Firestone (1999), p. 17.
343. Tyan, E. "Djihād". In *Encyclopaedia of Islam* (2nd ed.) (2012).. doi:10.1163/1573-3912_islam_COM_0189 (https://doi.org/10.1163%2F1573-3912_islam_COM_0189)
344. Habeck, Mary R. *Knowing the Enemy: Jihadist Ideology and the War on Terror*. Yale University Press. pp. 108–109, 118.
345. Sachedina (1998), pp. 105–106.
346. Nasr (2003), p. 72.
347. Fahd Salem Bahammam. *Food and Dress in Islam: An explanation of matters relating to food and drink and dress in Islam* (<https://books.google.com/books?id=CRojJ7lnb18C&pg=PP1>). Modern Guide. p. 1. ISBN 978-1-909322-99-8.
348. See:
 - Curtis (2005), p. 164
 - Esposito (2002b), p. 111
 - Ghamidi, Javed Ahmad. "Customs and Behavioral Laws" (<https://web.archive.org/web/20130923142412/http://www.renaissance.com.pk/janislaw2y2.html>). Archived from the original (<http://www.renaissance.com.pk/janislaw2y2.html>) on 23 September 2013.
 - Ghamidi, Javed Ahmad. "The Dietary Laws" (<https://web.archive.org/web/20070502045147/http://www.renaissance.com.pk/febislaw2y2.html>). Archived from the original (<http://www.renaissance.com.pk/febislaw2y2.html>) on 2 May 2007.
 - Ghamidi, Javed Ahmad. "Various types of the Prayer" (<https://web.archive.org/web/20130923144205/http://www.renaissance.com.pk/DecIslaw2y5.htm>). Archived from the original (<http://www.renaissance.com.pk/DecIslaw2y5.htm>) on 23 September 2013.
 - Ersilia Francesca. "Slaughter". In McAuliffe (n.d.).
349. De Soudy, Amanullah (28 January 2016). "The relationship between Muslim men and their beards is a tangled one" (<https://www.theguardian.com/commentisfree/2016/jan/28/muslim-men-beards-facial-hair-islam>). *The Guardian*. Retrieved 7 March 2022.
350. Khan, Tahir (30 December 2021). "Taliban Call on Barbershops to Not Shave, Trim Beards" (<https://www.voanews.com/a/taliban-call-on-barbershops-to-not-shave-trim-beards-/6376027.html>). *Voice of America*. Retrieved 7 March 2022.

351. James Legge (1880). *The religions of China: Confucianism and Tâoism described and compared with Christianity* (<https://archive.org/details/religionsofchina00legg>). LONDON: Hodder and Stoughton. p. 111 (<https://archive.org/details/religionsofchina00legg/page/111>). Retrieved 28 June 2010. "mohammedan." (Original from Harvard University)
352. "Are Muslims Allowed to Get Tattoos?" (<https://www.learnreligions.com/tattoos-in-islam-2004393>). Retrieved 7 March 2022.
353. "Are Silk Ties Permissible in Islam?" (<https://classroom.synonym.com/are-silk-ties-permissible-in-islam-12086494.html>). Retrieved 7 March 2022.
354. Zine, Jasmin; Babana-Hampton, Safoi; Mazid, Nergis; Bullock, Katherine; Chishti, Maliha. *American Journal of Islamic Social Sciences* 19:4 (<https://books.google.com/books?id=0JM4DwAAQBAJ&q=haya+islam&pg=PA59>). International Institute of Islamic Thought (IIIT). p. 59. Retrieved 4 June 2020.
355. See:
 - Waines (2003), pp. 93–96
 - Esposito (2003), p. 339
 - Esposito (1998), p. 79
356. Newby, Gordon D. (2002). *A concise encyclopedia of Islam* (<https://archive.org/details/conciseencyclope00newb>). Oxford: Oneworld. p. 141 (<https://archive.org/details/conciseencyclope00newb/page/141>). ISBN 978-1-85168-295-9.
357. Nasr, Seyyed Hossein (2001). *Islam : religion, history, and civilization* (https://archive.org/details/islamreligionhis00nasr_0/page/68). New York: HarperOne. p. 68 (https://archive.org/details/islamreligionhis00nasr_0/page/68). ISBN 978-0-06-050714-5.
358. Eaton, Gai (2000). *Remembering God: Reflections on Islam* (<https://archive.org/details/rememperinggodre0000eato>). Cambridge: The Islamic Texts Society. pp. 92–93 (<https://archive.org/details/rememperinggodre0000eato/page/92>). ISBN 978-0-946621-84-2.
359. "Why Can't a Woman have 2 Husbands?" (<https://web.archive.org/web/20151223012707/http://www.14publications.com/question-and-answer/why-cant-a-woman-have-2-husbands/>). 14 Publications. Archived from the original (<http://www.14publications.com/question-and-answer/why-cant-a-woman-have-2-husbands/>) on 23 December 2015. Retrieved 27 December 2015.
360. Campo (2009), p. 106.
361. Nigosian (2004), p. 120 (https://books.google.com/books?id=my7hnALd_NkC&pg=PA120).
362. Campo (2009), p. 136.
363. Muhammad Shafi Usmani. *Maariful Quran*. English trans. By Muhammad Taqi Usmani
364. Stefan (2010), p. 83 (<https://archive.org/details/islamicbeliefspr0000stef/page/83>).
365. Rahman, Rema (25 October 2011). "Who, What, Why: What are the burial customs in Islam?" (<https://www.bbc.com/news/magazine-15444275>). BBC. Retrieved 28 January 2022.
366. Melikian, Souren (4 November 2011). "'Islamic' Culture: A Groundless Myth" (<https://www.nytimes.com/2011/11/05/arts/05iht-rartmelikian05.html>). *The New York Times*. Retrieved 25 November 2013.
367. Esposito (2010), p. 56.
368. Ettinghausen, Richard; Grabar, Oleg; Jenkins-Madina, Marilyn (2003). *Islamic Art and Architecture 650-1250* (https://archive.org/details/isbn_9780300088670/page/3) (2nd ed.). Yale University Press. p. 3 (https://archive.org/details/isbn_9780300088670/page/3). ISBN 0-300-08869-8.

369. Salim Ayduz; Ibrahim Kalin; Caner Dagli (2014). *The Oxford Encyclopedia of Philosophy, Science, and Technology in Islam* (<https://books.google.com/books?id=or-6BwAAQBAJ&q=islamic+art+idolatry+geometry&pg=PA263>). Oxford University Press. ISBN 978-0-19-981257-8. "Figural representation is virtually unused in Islamic art because of Islam's strong antagonism of idolatry. It was important for Muslim scholars and artists to find a style of art that represented the Islamic ideals of unity (*tawhid*) and order without figural representation. Geometric patterns perfectly suited this goal."
370. Isichei, Elizabeth Allo (1997). *A history of African societies to 1870* (<https://books.google.com/books?id=LgnhYDozENgC&pg=PAPA175&dq=%22mosque%2Bkairouan%2Broman%2Bcolumns%22&q=mosque%2520kairouan%2520roman+columns>). Cambridge: Cambridge University Press. p. 175. ISBN 978-0-521-45599-2. Retrieved 6 August 2010.
371. "Sacred Time (<http://www.patheos.com/Library/Islam/Ritual-Worship-Devotion-Symbolism/Sacred-Time.html>)." *Patheos*. 2020.
372. Ghamidi(a), Javed Ahmad. "Customs and Behavioral Laws (<http://www.renaissance.com.pk/janisl2y2.html>)". In Ghamidi (2001), pp. 321–333.
373. De McLaurin, Ronald (1979). *The Political Role of Minority Groups in the Middle East* (<https://archive.org/details/politicalroleofm0000unse>). Michigan University Press. p. 114 (<https://archive.org/details/politicalroleofm0000unse/page/114>). ISBN 978-0-03-052596-4. "Theologically, one would have to conclude that the Druze are not Muslims. They do not accept the five pillars of Islam. In place of these principles, the Druze have instituted the seven precepts noted above..."
374. Hunter, Shireen (2010). *The Politics of Islamic Revivalism: Diversity and Unity: Center for Strategic and International Studies (Washington, D.C.), Georgetown University. Center for Strategic and International Studies* (<https://archive.org/details/politicsofislami0000unse>). University of Michigan Press. p. 33 (<https://archive.org/details/politicsofislami0000unse/page/33>). ISBN 978-0-253-34549-3. "Druze – An offshoot of Shi'ism; its members are not considered Muslims by orthodox Muslims."
375. D. Grafton, David (2009). *Piety, Politics, and Power: Lutherans Encountering Islam in the Middle East*. Wipf and Stock Publishers. p. 14. ISBN 978-1-63087-718-7. "In addition, there are several quasi-Muslim sects, in that, although they follow many of the beliefs and practices of orthodox Islam, the majority of Sunnis consider them heretical. These would be the Ahmadiyya, Druze, Ibadi, and the Yazidis."
376. R. Williams, Victoria (2020). *Indigenous Peoples: An Encyclopedia of Culture, History, and Threats to Survival [4 volumes]*. ABC-CLIO. p. 318. ISBN 978-1-4408-6118-5. "As Druze is a nonritualistic religion without requirements to pray, fast, make pilgrimages, or observe days of rest, the Druze are not considered an Islamic people by Sunni Muslims."
377. J. Stewart, Dona (2008). *The Middle East Today: Political, Geographical and Cultural Perspectives*. Routledge. p. 33. ISBN 978-1-135-98079-5. "Most Druze do not consider themselves Muslim. Historically they faced much persecution and kept their religious beliefs secrets."
378. House of Justice, Universal. "One Common Faith" (<http://reference.bahai.org/en/t/bic/OCF/ocf-8.html>). *reference.bahai.org*. Retrieved 1 April 2017.
379. Elsberg, Constance (2003), *Graceful Women*. University of Tennessee Press. ISBN 978-1-57233-214-0. pp. 27–28.
380. "St. John of Damascus's Critique of Islam". *Writings by St John of Damascus* (http://www.orthodoxinfo.com/general/stjohn_islam.aspx). The Fathers of the Church. Vol. 37. Washington, DC: Catholic University of America Press. 1958. pp. 153–160. Retrieved 8 July 2019.
381. Fahlbusch et al (2001), p. 759 (<https://books.google.com/books?id=yaecVMhMWaEC&pg=PA759>).

382. Warraq, Ibn (2003). *Leaving Islam: Apostates Speak Out* (<https://archive.org/details/leavingislamapos00warr/page/n11>). Prometheus Books. p. 67 (<https://archive.org/details/leavingislamapos00warr/page/n11>). ISBN 978-1-59102-068-4.
383. Kammuna, Ibn (1971). *Examination of the Three Faiths*. Berkeley and Los Angeles: Moshe Perlmann. pp. 148–149.
384. Christian Lange *Paradise and Hell in Islamic Traditions* Cambridge University Press, 2015 ISBN 978-0-521-50637-3 pp. 18–20
385. Reeves, Minou, and P. J. Stewart. 2003. *Muhammad in Europe: A Thousand Years of Western Myth-Making*. NYU Press. ISBN 978-0-8147-7564-6. p. 93–96.
386. Stone, G. 2006. *Dante's Pluralism and the Islamic Philosophy of Religion*. Springer Publishing. ISBN 978-1-4039-8309-1. p. 132.
387. Timothy Garton Ash (5 October 2006). "Islam in Europe" (<http://www.nybooks.com/articles/19371>). *The New York Review of Books*.
388. Modood, Tariq (6 April 2006). *Multiculturalism, Muslims and Citizenship: A European Approach* (<https://archive.org/details/multiculturalism00modo>) (1st ed.). Routledge. p. 29 (<https://archive.org/details/multiculturalism00modo/page/n43>). ISBN 978-0-415-35515-5.
389. Warraq, Ibn (2000). *The Quest for Historical Muhammad* (<https://archive.org/details/questforhistoric00ibnw/page/103>) (1st ed.). Amherst, MA: Prometheus Books. p. 103 (<https://archive.org/details/questforhistoric00ibnw/page/103>). ISBN 978-1-57392-787-1.

Books and journals

- Accad, Martin (2003). "The Gospels in the Muslim Discourse of the Ninth to the Fourteenth Centuries: An Exegetical Inventorial Table (Part I)". *Islam and Christian-Muslim Relations*. 14 (1): 67–91. doi:10.1080/09596410305261 (<https://doi.org/10.1080%2F09596410305261>). S2CID 170638096 (<https://api.semanticscholar.org/CorpusID:170638096>).
- Ahmed, Akbar (1999). *Islam Today: A Short Introduction to the Muslim World* (https://archive.org/details/islamtoday00akba_0). I.B. Tauris. ISBN 978-1-86064-257-9.
- Ahmed, Imad-ad-Dean (2006). *Signs in the heavens*. Vol. 2. Amana Publications. ISBN 1-59008-040-8.
- Bennett, Clinton (2010). *Interpreting the Qur'an: a guide for the uninitiated*. Continuum International Publishing Group. p. 101. ISBN 978-0-8264-9944-8.
- Blankinship, K. (2008). "The early creed". In T. Winter (ed.). *The Cambridge Companion to Classical Islamic Theology*. Cambridge Companions to Religion. Cambridge: Cambridge University Press. pp. 33–54. doi:10.1017/CCOL9780521780582.003 (<https://doi.org/10.1017%2FCCOL9780521780582.003>). ISBN 978-0-521-78058-2.
- Brockopp, Jonathan E. (2003). *Islamic Ethics of Life: abortion, war and euthanasia*. University of South Carolina Press. ISBN 978-1-57003-471-8.
- Bulliet, Richard (2005). *The Earth and Its Peoples*. Boston: Houghton Mifflin. ISBN 0-618-42770-8.
- Burge, Stephen (2015). *Angels in Islam: Jalal al-Din al-Suyuti's al-Haba'ik fi akhbar al-mala'ik*. London: Routledge. ISBN 978-1-136-50473-0.
- Çakmak, Cenap (2017). *Islam: A Worldwide Encyclopedia*. 4 volumes. ABC-CLIO. ISBN 978-1-61069-217-5.
- Campo, Juan E. (2009). *Encyclopedia of Islam* (https://books.google.com/books?id=OZbyz_Hr-eIC). Infobase Publishing. ISBN 978-0-8160-5454-1.
- Chittick, William C (2008). *Sufism: A Beginner's Guide* (<https://books.google.com/books?id=LI0kjBIXS5UC>). ISBN 978-1-78074-052-2. Retrieved 17 January 2015.

- Cohen-Mor, Dalya (2001). *A Matter of Fate: The Concept of Fate in the Arab World as Reflected in Modern Arabic Literature*. Oxford University Press. ISBN 978-0-19-513398-1.
- Curtis, Patricia A. (2005). *A Guide to Food Laws and Regulations* (<https://archive.org/details/guidetofoodlawso0000curt>). Blackwell Publishing Professional. ISBN 978-0-8138-1946-4.
- Esposito, John (1998). *Islam: The Straight Path* (<https://archive.org/details/islamstraightpat0000espo>) (3rd ed.). Oxford University Press. ISBN 978-0-19-511234-4.
- —, ed. (1999). *The Oxford History of Islam* (<https://archive.org/details/oxfordhistoryofi00john>). Oxford University Press. ISBN 978-0-19-510799-9.
- —, ed. (2000). *The Oxford History of Islam* (<https://archive.org/details/oxfordhistoryofi00john>). Oxford University Press. ISBN 978-0-19-510799-9.
- — (2002a). *Unholy War: Terror in the Name of Islam* (<https://archive.org/details/unholywarterrori0000espo>). Oxford University Press. ISBN 978-0-19-516886-0.
- — (2002b). *What Everyone Needs to Know about Islam*. Oxford University Press. ISBN 978-0-19-515713-0.
- — (2005). *Islam: The Straight Path* (<https://archive.org/details/islamstraightpat0001espo>) (Revised 3rd ed.). Oxford University Press. ISBN 978-0-19-518266-8.
- — (2010). *Islam: The Straight Path* (4th ed.). Oxford University Press. ISBN 978-0-19-539600-3.
- — (2011). *What Everyone Needs to Know about Islam* (2nd ed.). Oxford: Oxford University Press. ISBN 978-0-19-979413-3. Lay summary (http://www.oxfordislamicstudies.com/Public/book_wenkai.html)
- Esposito, John; Haddad, Yvonne Yazbeck (2000). *Muslims on the Americanization Path?* (<https://archive.org/details/muslimsonamerica00yvonn>). Oxford University Press. ISBN 978-0-19-513526-8.
- Farah, Caesar (1994). *Islam: Beliefs and Observances* (5th ed.). Barron's Educational Series. ISBN 978-0-8120-1853-0.
- — (2003). *Islam: Beliefs and Observances* (<https://archive.org/details/islambeliefsobse00fara>) (7th ed.). Barron's Educational Series. ISBN 978-0-7641-2226-2.
- Firestone, Reuven (1999). *Jihad: The Origin of Holy War in Islam*. Oxford University Press. ISBN 978-0-19-512580-1.
- Ghamidi, Javed (2001). *Mizan* (in Urdu) (1st ed.). Lahore: Daru'l-Ishraq. OCLC 52901690 (<http://www.worldcat.org/oclc/52901690>).
- Goldschmidt, Jr., Arthur; Davidson, Lawrence (2005). *A Concise History of the Middle East* (<https://archive.org/details/concisehistoryof0008gold>) (8th ed.). Westview Press. ISBN 978-0-8133-4275-7.
- Griffith, Ruth Marie; Savage, Barbara Dianne (2006). *Women and Religion in the African Diaspora: Knowledge, Power, and Performance*. Johns Hopkins University Press. ISBN 978-0-8018-8370-5.
- Haddad, Yvonne Yazbeck; Smith, Jane I. (2002). *Muslims in the West: Visible and Invisible*. Walnut Creek, CA: Altamira.
- Hawting, G. R. (2000). *The First Dynasty of Islam: The Umayyad Caliphate AD 661–750*. Routledge. ISBN 978-0-415-24073-4.
- Hedayetullah, Muhammad (2006). *Dynamics of Islam: An Exposition*. Trafford Publishing. ISBN 978-1-55369-842-5.
- Hofmann, Murad (2007). *Islam and Qur'an*. ISBN 978-1-59008-047-4.
- Holt, P.M.; Lewis, Bernard, eds. (1977). *The Cambridge History of Islam*. Vol. 1. Cambridge University Press. ISBN 978-0-521-29136-1.
- Holt, P.M.; Lambton, Ann K.S.; Lewis, Bernard, eds. (1977). *The Cambridge History of Islam*. Vol. 2. Cambridge University Press. ISBN 978-0-521-29137-8.

- Holt, P.M.; Lambton, Ann K.S.; Lewis, Bernard, eds. (2000). *The Cambridge History of Islam* (https://archive.org/details/cambridgehistory00holt_798). Vol. 1A. Cambridge University Press. ISBN 978-0-521-21946-4.
- Hourani, Albert (2002). *A History of the Arab Peoples* (https://archive.org/details/historyofarab_poe0122hour_06BYS). Belknap Press. ISBN 978-0-674-01017-8.
- Ismā'il ibn 'Umar Ibn Kathīr (2012). *The Caliphate of Banu Umayyah the first Phase, Ibn Katheer, Taken from Al-Bidayah wan-Nihayah*. Translated by Yoosuf Al-Hajj Ahmad. Riyadh: Maktaba Dar-us-Salam. ISBN 978-603-500-080-2.
- Kobeisy, Ahmed Nezar (2004). *Counseling American Muslims: Understanding the Faith and Helping the People*. Praeger Publishers. ISBN 978-0-313-32472-7.
- Kramer, Martin (1987). *Shi'ism, Resistance, and Revolution*. Westview Press. ISBN 978-0-8133-0453-3.
- Lapidus, Ira (2002). *A History of Islamic Societies* (2nd ed.). Cambridge University Press. ISBN 978-0-521-77933-3.
- Lewis, Bernard (1984). *The Jews of Islam*. Routledge & Kegan Paul. ISBN 978-0-7102-0462-2.
- — (1993). *The Arabs in History*. Oxford University Press. ISBN 978-0-19-285258-8.
- — (1997). *The Middle East* (<https://archive.org/details/middleeastbriefh0000lewi>). Scribner. ISBN 978-0-684-83280-7.
- — (2001). *Islam in History: Ideas, People, and Events in the Middle East* (<https://archive.org/details/islaminhistory00bern>) (2nd ed.). Open Court Publishing Company. ISBN 978-0-8126-9518-2.
- — (2003). *What Went Wrong?: The Clash Between Islam and Modernity in the Middle East* (<https://archive.org/details/whatwentwrongcl00lewi>) (reprint ed.). Harper Perennial. ISBN 978-0-06-051605-5.
- — (2004). *The Crisis of Islam: Holy War and Unholy Terror* (<https://archive.org/details/crisisofislam00bern>). Random House, Inc., New York. ISBN 978-0-8129-6785-2.
- Madelung, Wilferd (1996). *The Succession to Muhammad: A Study of the Early Caliphate*. Cambridge University Press. ISBN 978-0-521-64696-3.
- Malik, Jamal; Hinnells, John R. (2006). *Sufism in the West*. Routledge. ISBN 978-0-415-27408-1.
- Mababaya, Mamarinta P. *International Business Success in a Strange Cultural Environment* (Thesis).
- Menski, Werner F. (2006). *Comparative Law in a Global Context: The Legal Systems of Asia and Africa*. Cambridge University Press. ISBN 978-0-521-85859-5.
- Momen, Moojan (1987). *An Introduction to Shi'i Islam: The History and Doctrines of Twelver Shi'ism*. Yale University Press. ISBN 978-0-300-03531-5.
- Nasr, Seyed Hossein (2003). *The Heart of Islam: Enduring Values for Humanity*.
- Nasr, Seyed Muhammad (1994). *Our Religions: The Seven World Religions Introduced by Preeminent Scholars from Each Tradition (Chapter 7)* (<https://archive.org/details/ourreligions00shar>). HarperCollins. ISBN 978-0-06-067700-8.
- Nigosian, Solomon Alexander (2004). *Islam: Its History, Teaching, and Practices* (<https://archive.org/details/islamitshistoryt0000nigo>). Indiana University Press. ISBN 978-0-253-21627-4.
- Patton, Walter M. (1900). *The Doctrine of Freedom in the Korân. The American Journal of Semitic Languages and Literatures*. Vol. 16. p. 129. doi:10.1086/369367 (<https://doi.org/10.1086/369367>). ISBN 978-90-04-10314-6. S2CID 144087031 (<https://api.semanticscholar.org/CorpusID:144087031>).
- Peters, F. E. (2003). *Islam: A Guide for Jews and Christians* (<https://archive.org/details/islamguideforjew00fepe>). Princeton University Press. ISBN 978-0-691-11553-5.

- Mapping the Global Muslim Population: A Report on the Size and Distribution of the World's Muslim Population (https://www.pewresearch.org/wp-content/uploads/sites/7/2009/10/Muslim_population.pdf) (PDF). *Pew Research Center* (Report). October 2009. Retrieved 25 May 2020. Overview (<https://www.pewforum.org/2009/10/07/mapping-the-global-muslim-population/>).
- Rahman, H. U. (1999). *Chronology of Islamic History, 570–1000 CE* (3rd ed.). Ta-Ha Publishers Ltd.
- Rippin, Andrew (2001). *Muslims: Their Religious Beliefs and Practices* (<https://archive.org/details/muslimstheirreli0000ripp>) (2nd ed.). Routledge. ISBN 978-0-415-21781-1.
- Serjeant, R.B. (1978). "Sunnah Jami'ah, pacts with the Yathrib Jews, and the Tahrim of Yathrib". *Bulletin of the School of Oriental and African Studies*. Cambridge University Press. 41: 1–42. doi:10.1017/S0041977X00057761 (<https://doi.org/10.1017%2FS0041977X00057761>). S2CID 161485671 (<https://api.semanticscholar.org/CorpusID:161485671>).
- Sachedina, Abdulaziz (1998). *The Just Ruler in Shi'ite Islam: The Comprehensive Authority of the Jurist in Imamite Jurisprudence*. Oxford University Press US. ISBN 978-0-19-511915-2.
- Siljander, Mark D., and John David Mann (2008). *A Deadly Misunderstanding: a Congressman's Quest to Bridge the Muslim-Christian Divide* (1st ed.). New York: HarperOne. ISBN 978-0-06-143828-8
- Smith, Jane I. (2006). *The Islamic Understanding of Death and Resurrection*. Oxford University Press. ISBN 978-0-19-515649-2.
- Stefon, Matt, ed. (2010). *Islamic Beliefs and Practices* (<https://archive.org/details/islamicbeliefspr0000stef>). New York: Britannica Educational Publishing. ISBN 978-1-61530-060-0.
- Ṭabāṭabā'ī, Sayyid Mohammad Hosayn (1979). *Shi'ite Islam*. Translated by Nasr, Seyyed Hossein. SUNY Press. ISBN 978-0-87395-272-9.
- Teece, Geoff (2003). *Religion in Focus: Islam* (https://archive.org/details/islam0000teec_a5d6). Franklin Watts Ltd. ISBN 978-0-7496-4796-4.
- Trimingham, John Spencer (1998). *The Sufi Orders in Islam*. Oxford University Press. ISBN 978-0-19-512058-5.
- Turner, Colin (2006). *Islam: the Basics*. London: Routledge. ISBN 978-0-415-34106-6.
- Turner, Bryan S. (1998). *Weber and Islam*. London: Routledge. ISBN 978-0-415-17458-9.
- Waines, David (2003). *An Introduction to Islam*. Cambridge University Press. ISBN 978-0-521-53906-7.
- Watt, W. Montgomery (1973). *The Formative Period of Islamic Thought*. University Press Edinburgh. ISBN 978-0-85224-245-2.
- — (1974). *Muhammad: Prophet and Statesman* (<https://archive.org/details/muhammadprophets00watt>) (New ed.). Oxford University Press. ISBN 978-0-19-881078-0.
- Weiss, Bernard G. (2002). *Studies in Islamic Legal Theory*. Boston: Brill Academic publishers. ISBN 978-90-04-12066-2.

Encyclopedias and Dictionaries

- Gardet, L.; Jomier, J. "Islām". In *Encyclopaedia of Islam* (2nd ed.) (2012). doi:10.1163/1573-3912_islam_COM_0387 (https://doi.org/10.1163%2F1573-3912_islam_COM_0387)
- William H. McNeill; Jerry H. Bentley; David Christian, eds. (2005). *Berkshire Encyclopedia of World History* (https://archive.org/details/berkshireencyclo0004unse_k2y1). Berkshire Publishing Group. ISBN 978-0-9743091-0-1.
- Oussani, Gabriel, ed. (1911). *The Catholic Encyclopedia*. Vol. 10. New York: Robert Appleton Company.

- Lagasse, Paul; Goldman, Lora; Hobson, Archie; Norton, Susan R., eds. (2000). *The Columbia Encyclopedia* (6th ed.). Gale Group. ISBN 978-1-59339-236-9.
- *Encyclopædia Britannica*. Encyclopædia Britannica, Inc.
- Fahlbusch, Erwin; et al., eds. (1999). *The Encyclopedia of Christianity* (https://archive.org/details/encyclopediaofch0001unse_t6f2). Vol. 1 (1st ed.). Eerdmans Publishing Company. ISBN 978-0-8028-2414-1.
- Fahlbusch, Erwin; et al., eds. (2001). *The Encyclopedia of Christianity* (<https://books.google.com/books?id=yaecVMhMWaEC>). Vol. 2. Brill Publishers. ISBN 978-90-04-11695-5.
- John Bowden, ed. (2005). *Encyclopedia of Christianity* (1st ed.). Oxford University Press. ISBN 978-0-19-522393-4.
- Houtsma, M.T.; Arnold, T.W.; Basset, R.; Hartmann, R., eds. (1913–1936). *Encyclopaedia of Islam* (1st ed.). Leiden: Brill. ISBN 978-90-04-08265-6.
- Bearman, P.J.; Bianquis, Th.; Bosworth, C.E.; van Donzel, E.; Heinrichs, W.P., eds. (2012). "Encyclopaedia of Islam". *Encyclopaedia of Islam Online* (2nd ed.). Leiden: Brill. ISBN 978-90-04-16121-4. ISSN 1573-3912 (<https://www.worldcat.org/issn/1573-3912>).
- Bearman, P.J.; Bianquis, Th.; Bosworth, C.E.; van Donzel, E.; Heinrichs, W.P., eds. (n.d.). *Encyclopaedia of Islam Online* (<https://brill.com/view/package/eio?language=en>). Brill Academic Publishers. ISSN 1573-3912 (<https://www.worldcat.org/issn/1573-3912>).
- Martin, Richard C., ed. (2004). *Encyclopedia of Islam and the Muslim World* (<https://archive.org/details/encyclopediaofis0001unse>). Macmillan Reference Books. Thomson-Gale. ISBN 978-0-02-865603-8.
- McAuliffe, Jane Dammen, ed. (n.d.). *Encyclopaedia of the Qur'an Online*. Brill Academic Publishers.
- McAuliffe, Jane Dammen, ed. (2002). *Encyclopaedia of the Qur'ān*. Vol. 2. Brill Academic Publishers.
- McAuliffe, Jane Dammen, ed. (2003). *Encyclopaedia of the Qur'ān*. Vol. 3. Brill Academic Publishers.
- Salamone, Frank, ed. (2004). *Encyclopedia of Religious Rites, Rituals, and Festivals* (<https://archive.org/details/encyclopediaofre00sala>). Routledge Encyclopedias of Religion and Society. Vol. 6 (1st ed.). Routledge. ISBN 978-0-415-94180-8. JSTOR j.ctt1jd94wq (<https://www.jstor.org/stable/j.ctt1jd94wq>).
- Glassé, Cyril, ed. (2003). *The New Encyclopedia of Islam* (<https://archive.org/details/newencyclopediao0000glas>). Revised Edition of the Concise Encyclopedia of Islam. AltaMira Press. ISBN 978-0-7591-0190-6.
- Esposito, John, ed. (2003). *The Oxford Dictionary of Islam* (<https://archive.org/details/oxforddictionary00bada>). Oxford University Press. ISBN 978-0-19-512558-0. doi:10.1093/acref/9780195125580.001.0001 (<https://doi.org/10.1093/acref/9780195125580.001.0001>) – via Oxford Reference.
- Esposito, John, ed. (2004). *The Oxford Dictionary of Islam* (<https://books.google.com/books?id=E324pQEEQQcC>). Oxford: Oxford University Press. ISBN 978-0-19-975726-8.
- Leaman, Oliver, ed. (2006). *The Qur'an: An Encyclopedia* (<https://books.google.com/books?id=isDgl0-0lp4C>). Routledge. ISBN 978-0-415-32639-1.

Further reading

- Encyclopedia of Sahih Al-Bukhari (<https://www.barnesandnoble.com/w/encyclopedia-of-sahih-al-bukhari-arabic-virtual-translation-center/1134457685?ean=2940160787701>) by Arabic Virtual Translation Center (New York 2019, Barnes & Noble ISBN 978-0-359-67265-3). The foundation of Islam: from revelation to tawhid.

- Abdul-Haqq, Abdiyah Akbar (1980). *Sharing Your Faith with a Muslim*. Minneapolis: Bethany House Publishers. *N.B.* Presents the genuine doctrines and concepts of Islam and of the Holy Qur'an, and this religion's affinities with Christianity and its Sacred Scriptures, in order to "dialogue" on the basis of what both faiths really teach. ISBN 0-87123-553-6
- Ahmad, Imad-ad-Dean (2008). "Islam" (<https://books.google.com/books?id=yxNgXs3TkJYC>). In Hamowy, Ronald (ed.). *The Encyclopedia of Libertarianism*. Thousand Oaks, CA: SAGE; Cato Institute. pp. 256–258. doi:10.4135/9781412965811.n155 (<https://doi.org/10.4135%2F9781412965811.n155>). ISBN 978-1-4129-6580-4. LCCN 2008009151 (<https://lccn.loc.gov/2008009151>). OCLC 750831024 (<https://www.worldcat.org/oclc/750831024>).
- Akyol, Mustafa (2011). *Islam Without Extremes* (<https://archive.org/details/islamwithoutextr000Oakyo>) (1st ed.). W.W. Norton & Company. ISBN 978-0-393-07086-6.
- Arberry, A.J. (1996). *The Koran Interpreted: A Translation* (<https://archive.org/details/koraninterpreted00ajar>) (1st ed.). Touchstone. ISBN 978-0-684-82507-6.
- Cragg, Kenneth (1975). *The House of Islam*, in *The Religious Life of Man Series*. Second ed. Belmont, CA: Wadsworth Publishing Company 1975. xiii, 145 p. ISBN 0-8221-0139-4.
- Hourani, Albert (1991). *Islam in European Thought*. First pbk. ed. Cambridge, Eng.: Cambridge University Press, 1992, cop. 1991. xi, 199 p. ISBN 0-521-42120-9; alternative ISBN on back cover, 0-521-42120-0.
- Khan, Muhammad Muhsin; Al-Hilali Khan; Muhammad Taqi-ud-Din (1999). *Noble Quran* (1st ed.). Dar-us-Salam Publications. ISBN 978-9960-740-79-9.
- Khanbaghi, A, (2006). *The Fire, the Star and the Cross: Minority Religions in Medieval and Early Modern Iran*. I. B. Tauris.
- Khavari, Farid A. (1990). *Oil and Islam: the Ticking Bomb*. First ed. Malibu, Calif.: Roundtable Publications. viii, 277 p., ill. with maps and charts. ISBN 0-915677-55-5.
- Kramer, Martin, ed. (1999). *The Jewish Discovery of Islam: Studies in Honor of Bernard Lewis*. Syracuse University Press. ISBN 978-965-224-040-8.
- Kuban, Dogan (1974). *Muslim Religious Architecture*. Brill Academic Publishers. ISBN 978-90-04-03813-4.
- Lewis, Bernard (1994). *Islam and the West* (https://archive.org/details/islamwest00lewi_0). Oxford University Press. ISBN 978-0-19-509061-1.
- Lewis, Bernard (1996). *Cultures in Conflict: Christians, Muslims, and Jews in the Age of Discovery* (<https://archive.org/details/culturesinconfli0000lewi>). Oxford University Press. ISBN 978-0-19-510283-3.
- Mubarkpuri, Saifur-Rahman (2002). *The Sealed Nectar: Biography of the Prophet*. Dar-us-Salam Publications. ISBN 978-1-59144-071-0.
- Najeebabadi, Akbar Shah (2001). *History of Islam*. Dar-us-Salam Publications. ISBN 978-1-59144-034-5.
- Rahman, Fazlur (1979). *Islam* (https://archive.org/details/isbn_9780226702810) (2nd ed.). University of Chicago Press. ISBN 978-0-226-70281-0.
- Schimmel, Annemarie (1994). *Deciphering the Signs of God: A Phenomenological Approach to Islam* (<https://www.giffordlectures.org/books/deciphering-signs-god-phenomenological-approach-islam>). State University of New York Press. ISBN 978-0-7914-1982-3.
- Tausch, Arno (2009). *What 1.3 Billion Muslims Really Think: An Answer to a Recent Gallup Study, Based on the "World Values Survey"*. Foreword Mansoor Moaddel, Eastern Michigan University (1st ed.). Nova Science Publishers, New York. ISBN 978-1-60692-731-1.
- Tausch, Arno; Heshmati, Almas; Karoui, Hichem (2015). *The political algebra of global value change. General models and implications for the Muslim world* (1st ed.). New York: Nova Science Publishers. ISBN 978-1-62948-899-8. Prepublication text available at: Tausch, Arno; Heshmati, Almas; Karoui, Hichem (January 2014). "The political algebra of global value

change. General models and implications for the Muslim world" (<https://www.researchgate.net/publication/290349218>). *ResearchGate*.

- Walker, Benjamin (1998). *Foundations of Islam: The Making of a World Faith*. Peter Owen Publishers. ISBN 978-0-7206-1038-3.

Retrieved from "<https://en.wikipedia.org/w/index.php?title=Islam&oldid=1081920624>"

This page was last edited on 10 April 2022, at 12:46 (UTC).

Text is available under the Creative Commons Attribution-ShareAlike License 3.0; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.